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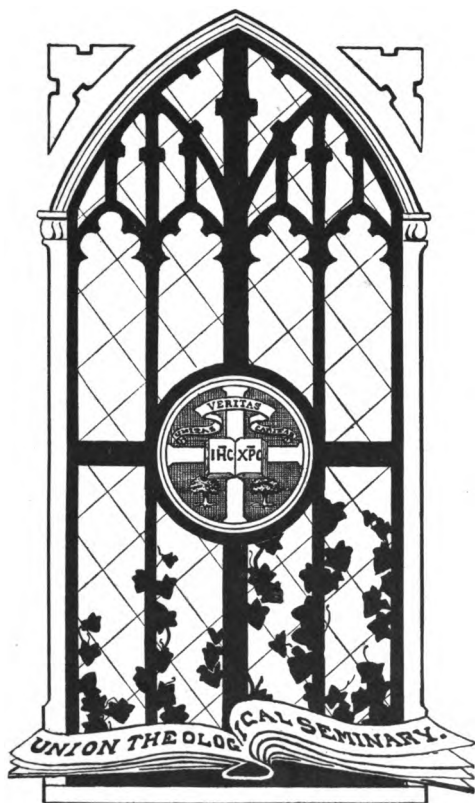
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Faith and Duty

Judith F Smith



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FAITH AND DUTY

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FAITH AND DUTY

A COURSE OF LESSONS ON THE APOSTLES'
CREED AND THE TEN COMMANDMENTS
FOR CHILDREN OF EIGHT TO TEN YEARS

BY

JUDITH F. SMITH

WITH A PREFACE BY THE
REV. STANISLAUS ST. JOHN, S.J.

"O world as God has made it! All is beauty:
And knowing this, is love, and love is duty."
BROWNING.

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PREFACE

EXPERIENCE proves that the warfare for God in this world must be waged in great part on the battlefield of the soul of the child. If this were not so, how are we to explain the fact that the enemies of the Church have always endeavoured to eliminate the teaching of catholic truth from the primary schools? France expelled the Priest and the Religious from her elementary schools, and it is a matter of common knowledge that important clauses in the various Education Bills of the past few years tended in the same direction, though in a less direct and drastic manner. It is almost *banal* to say that the child has a much diminished chance of learning the Truth, which Christ came on earth to bring it, once its school-days are over. Life is too strenuous and the new material interests are too keen to allow of sufficient leisure, or, indeed, to allow us to hope for that amount of interest which is imperatively necessary if grown boys and girls are to make time for a study which is left till they are wage earners, and parish priests know only too well how hard it is, if not impossible, to get them together for this purpose.

It is by no means enough for the child to learn the catechism by heart. It must be explained, and the explanation should be of a nature to interest the learner and hold his attention. Speaking from experience in our schools, we can affirm without fear of contradiction that the catechism lesson is the hardest of all to give in this manner. It is not enough that the teacher should know his matter. The best method of imparting knowledge is of the very highest importance, for true education demands that the mind of the child be taught first to assimilate truth, of whatever kind, and then to reproduce it in its own terms, and if the old adage "Omne quod sapit nutrit" does not hold universally, it is only necessary to modify it slightly to recognise that mental food, to be truly nutritious, must be rendered palatable. The mind of the adult may be forced by the will to assimilate dry and even distasteful

matter, out of which it will proceed to bring forth results, but it is otherwise with the child. The reception of knowledge must be rendered agreeable, and the catechism lesson must be such that the class will look forward to it, assimilate it easily, and find pleasure in expressing it. This is an exceedingly difficult result to achieve, as anyone who has tried has found to his cost. In every other branch of knowledge vast pains have been taken by educationalists to improve existing methods of teaching and to devise new ones on these lines. Our teachers-to-be are gathered for several years into Training Colleges, where they not only learn what has to be taught, but the best ways of teaching it as well. Miss Judith Smith, in the present work, has endeavoured, and we think with eminent success, to outline a method whereby Religion, the most important knowledge of all, can be taught with equal skill, and therefore with equal success. Even a cursory perusal will convince the reader of Miss Smith's deep insight into child psychology, and we have no fear in asserting that the catechism taught on the lines laid down by her would bid fair to be one of the most interesting lessons of the whole curriculum. No doubt the method suggested makes considerable demands on the teacher, in the way of careful preparation and repetition, and it cannot be carried out without study and some persevering effort, but these will certainly not be lacking. In times not yet long passed, when our catholic teachers were heavily handicapped in almost every way, salaries and advancement included, their zeal and spirit of self-sacrifice enabled them to carry on their noble work under most discouraging circumstances, and so to save the faith of countless men and women. It is certain that their zeal has in no way diminished under better circumstances, and we have, therefore, every reason for feeling assured that the teaching profession will heartily welcome Miss Smith's new work, will gladly act on its suggestions, and will most assuredly reap the happy result of making religious teaching far more pleasant and consequently far more productive of good results than it has been till now.

STANISLAUS ST. JOHN, S. J.

114, MOUNT STREET,
LONDON, W. 1.
April 19, 1920.

INTRODUCTORY NOTE

EVERY book of lessons must be in the nature of *suggestions* only, for each teacher will adapt them to suit himself; nevertheless, it is sometimes a help to a busy teacher to find the spade work done for him. Further, a book necessarily aims at helping the *untrained*, and for their sake it is hoped that others will excuse the emphasis laid on educational commonplaces.

These lessons are worked out on Herbart's Five Formal Steps, and certain main principles have been observed; e.g., that education is a *drawing-out* rather than a *pouring-in*; that there should be "no impression without expression"; that the matter must always be related to the children's interests; that a subject must be so presented to the *intellect* that it rouses the *emotions* and thus brings the *will* into play.

"He that would have a cake out of the wheat, must tarry the grinding." The teacher feeds the mill of the child's mind with the grain of knowledge in such quality and quantity that the mill may bite and grind the grain into flour—i.e., assimilate the knowledge. When so ground the flour can be baked into a nourishing loaf—i.e., *the assimilated knowledge can be crystallised into a set formula*, which is an invaluable intellectual store. As Professor James says, "verbal material is, on the whole, the handiest and most useful material in which thinking can be carried on" (*Talks to Teachers*, chapter 12).

Here comes in our incomparable Catechism, and appended to these lessons is a suggested method of memorising it. To quote Professor James again (*ibid.*, chapter 13): "The more accurately words are learned, the better, if only the teacher make sure that what they signify is also understood;" and he gives the following illustration of the wrong method: "A friend of mine, visiting a school, was asked to examine a young class in geography. Glancing at the book, she said: 'Suppose you should dig a hole in the

ground, hundreds of feet deep, how should you find it at the bottom—warmer or colder than on top?’ None of the class replying, the teacher said: ‘I’m sure they know, but I think you don’t ask the question quite rightly. Let me try.’ So, taking the book, she asked: ‘In what condition is the interior of the globe?’ and received the immediate answer from half the class at once: ‘The interior of the globe is in a condition of *igneous fusion*.’” Now of course when a child answers a question parrot-wise it means nothing to him: it is simply an undigested lump of unground grain; and there is this danger with a question-and-answer Catechism. Have we not the classic instance of the child who, when asked by the examiner: “Are we bound to support our Pastors?” replied, “We are not bound to support our Pastors, for they can neither see nor hear nor help us!”

But if the child memorises *the Catechism answers as statements*, having first thoroughly grasped their meaning and expressed it in his own words, he can afterwards be required to fit them to the questions if necessary, in which case they will be *real answers*.

An attempt of this kind has been made in the following lessons, the answers in the first five chapters of the Catechism being used as Memory Work throughout the scheme, with the exception of a few which are either too difficult for children of this age, or too simple to require an illustrative lesson. But it is obvious that if the lessons follow a connected course some of the Catechism answers must be taken out of their order; this, however, rather helps our plan than otherwise, for we want the answers to express real knowledge and not to be merely a chain of words. Further, several answers are frequently thrown into one statement. This Memory Work can be omitted without any detriment to the Course, but where it is used it is suggested that review lessons should be held at intervals, in which the book questions are asked and the class required to supply the answers from their store of memory work. It will be a great intellectual joy to the child to find himself ready equipped with the answers. For the convenience of teachers the Catechism answers appended to each lesson are numbered in the index.

It is possible that some may not have used Expression

Work with religious instruction; they are urged to test its value. It is one of the most valuable aids to assimilation and memory, as well as a great help to the teacher. Alternative Expression Work is given here, but the teacher should lead the class to suggest it where possible.

With regard to the grading: it is not desirable to grade too finely in a lesson book because that means the multiplication of books; these lessons are for the Primary Department, children from eight to ten (Standards II. and III.), and they can be simplified or worked up according to the varying capabilities of different children—e.g., for some children of eight they would need to be chiefly narrative, and few references could be found.

It is assumed that a blackboard (B.B.) and Bibles will be used throughout the course; suggestions for illustrative models and pictures are also given, but of course they are merely *desirable*, not *necessary*. When procurable, however, they certainly help to make the scenes live for the child, and the actual making of models is a great joy to children of this age and upwards; they might make a museum of such models for their school. There is a useful book on model-making, written by teachers and illustrated by photographs of models: *Models for the Sunday School and how to make them*," by M. Evans and A. H. Walker, published by the Sunday School Institute. The same firm publishes *The Handbook on the Use of Models and Objects for Scripture Teaching*, by J. G. Kitchin, M.A., and *Blackboard Drawing and Blackboard Copies*, by M. Higham. Other useful non-Catholic publications are: S.P.C.K. Bible Atlas, from which maps can be enlarged for large classes; *Bible Illustrations*, Oxford University Press; the National Society's *Pictures and Illustrations for the Teacher* in several series; Nelson's pictures; and *Eighty Pictures on the Life of Jesus of Nazareth*, painted in the Holy Land by W. Hole, R.S.A., R.E., and published by Eyre and Spottiswoode. These pictures are most suggestive and illuminating.

But, useful as they are, none of these "aids" are necessary, a full description of Eastern objects being given in the lessons; but if not already in possession of similar books, teachers would be well advised to procure the book on model-making and the Bible Atlas.

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FAITH AND DUTY

COURSE A.

THE APOSTLES' CREED.

Course Aim.—To help the children to understand the articles of the Christian Faith, that they may be inspired with such love for the same that they will show it forth in their lives.

ARTICLE I.

“I believe in God . . . Creator of heaven and earth.”

Aim.—To deepen the children's sense of God's power and love.

Teacher's Thought.—“He is the Lord our God, and we are the people of His pasture and the sheep of His hand.”—*PSA. xciv. 7.*

1.—Lesson Subject: God in Three Persons.

References.—Gen. i. 1, 2; St. John i. 1-3; 1 St. John iv. 8.

Apparatus.—Prepared diagrams, shamrock or clover leaves.

Aim.—To help the children to grasp something of the Mystery of the Most Holy Trinity.

Note to the Teacher.—Be prepared to draw on the black-board, or have ready beforehand, (a) a large circle, (b) a large circle into which three interwoven circles or a triangle is exactly fitted.

Introduction.—Show a large circle previously drawn on B.B. or pin up Diagram A. Draw a line on B.B. beneath it. Let a child come out of the class and point to the be-

ginning and the *end* of the line; then ask for the beginning and end of the circle, and let the children explain that it has no beginning and no end.

Presentation : The Eternal God.—Ask the class if they can think of anything which is like this circle in having no beginning and no end; take up all their suggestions, and, if created objects are given, work them out from their first cause to final end. If man is suggested, *draw* a small circle emphasizing its *starting-point*, and show that man has a *beginning* but no *end*. Lead the class to see that the circle represents the *eternity of God*. Explain that “God had no beginning; He always was, He is, and He always will be.” Ask how we can describe God. When the children hesitate, say that one who knew Him well has described Him, and let them find and read 1 St. John iv. 8.

Because God is Love He must love, and there is nothing completely worthy of His love but Himself; therefore there are Three Persons in One God (put up Diagram B.)—God the Father Who loves God the Son, and God the Son Who loves God the Father, and God the Holy Ghost Who is the Love of God the Father and God the Son—and these Three are One. Explain that we cannot understand this Mystery of the Most Holy Trinity because it is beyond our understanding, but we know that it is true because God has revealed it. Let the class find and read Gen. i. 1, 2, and St. John i. 1-3, and notice the mention made of the Three Persons.

Illustration.—The great and learned St. Augustine of Hippo was one day walking by the sea-shore, thinking about this Mystery of the Holy Trinity, and trying to understand it. Presently he noticed a little boy playing on the sands; he had dug a hole and was pouring water from the sea into it with his bucket. St. Augustine watched him running to and fro, filling and emptying his little pail. “What are you doing?” he asked at length. “I am trying to empty the sea into my hole,” answered the boy. St. Augustine explained to him that such a thing was im-

possible. "It is no more impossible than what you are trying to do," said the boy. "I can as easily pour the sea into this hole as you can understand the Mystery of the Blessed Trinity with your human mind."

But though we cannot fully understand, we can understand a little. This is how St. Patrick used to explain this Mystery to the heathen. One summer morning St. Patrick and his clergy were sitting by a well, when there came down the two daughters of King Leoghain, Ethne the Fair and Fedelon the Ruddy. They were very much surprised to see the priests sitting there with their books, and asked: "Who are ye, and whence are ye come? Are ye of the elves or of the gods?" And St. Patrick said: "It were better for ye to believe in God than to inquire about our race." The elder princess answered: "Who is your God, and where is He?" Then St. Patrick taught them about God, Who had made all the beautiful world around them. He told them of God the Father Who created them, and of God the Son Who died to save them, and of God the Holy Ghost Who was waiting to make them holy—of the Three Persons in One God, each interested in them and loving them; of the Mystery of the Holy Trinity. Ethne and Fedelon wanted to be made Christians at once, so St. Patrick baptized them then and there with water from the well, in the name of the Father and of the Son and of the Holy Ghost.

All over Ireland there grows a little leaf like this (show or draw clover or shamrock), and when St. Patrick was teaching people about the Holy Trinity he often gathered the shamrock to explain what he meant, so no doubt he pointed it out to Ethne and Fedelon. He used this leaf as a symbol, because it is a kind of triangle (draw on board), and a triangle is perhaps the best symbol of the Holy Trinity which we can find. Let the class notice that all three sides are exactly equal, and that the three sides make the triangle; sketch the shamrock leaf within it, if thought well.

Memory Work.—"There is only one God. God had no beginning; He always was, He is, and He always will be. There are Three Persons in God—God the Father, God the Son, and God the Holy Ghost. These Three Persons . . . are all one and the same God" (Cat. 24, 20, 25, 26).

Expression Work.—Let the class draw one or more symbols of the Holy Trinity, and explain in writing how the Mystery is symbolised thereby. Or write one of the stories.

2.—Lesson Subject : The Creation of the World.

References.—Gen. i. 1-25; St. John v. 17.

Aim.—To help the class to realise something of the wonder and beauty of Creation, and thus to arouse love for the Creator.

Introduction.—Question the children on what they each like best to make, and then ask if they have ever made anything entirely out of their own heads—a toy, a game, a song, etc. Tell them that this love and power of making things, and especially the power to invent, is a gift from God, Who is the Great Maker and Inventor. Let them tell what they can about the creation of the world, and then let them read or hear read Gen. i. 1-25. Ask how we know from this chapter that God delighted in His work ("and God saw that it was good"). Remind the children of their joy when they have made anything which they know to be good.

Presentation : 1. The Wonder of Creation.—God created everything by Himself alone: "out of nothing" only in the sense of using no material, for Creation is simply the thoughts of God taking shape, that is why the whole world is so beautiful. God thought of the light, the sea, the land, the flowers and trees and animals, and they were formed. God has given something like this creative power to some men, and we say that they have genius and respect them very much. Let the children quote their favourite poems, and explain that the *idea* was in the mind of the poet,

and that when he expressed it he gave it form; this is a kind of creation. Discuss inventions, the aeroplane, etc., and point out that the *living part* of the invention is the *idea*, but that the man has to use *material* in order to carry it out.

2. The Beauty of Creation.—A poet's verses or an artist's pictures are like their authors—beautiful, if their thoughts are beautiful. Ask the class what we can tell of God from His works; let them say which they think the most beautiful.

Suppose that we had a great friend who was a very clever artist, and that he went to the trouble of building us a beautiful house, designing artistic furniture, and hanging the walls with the most lovely pictures painted by himself. When it was all finished he took us round and showed it to us; at every step we saw something new and beautiful, made specially for us. What should we be continually saying to him as he walked with us?

This lovely world *is* a home specially made for us by the greatest Artist of all, Who is also our dearest Friend, and He *does* show us round, as it were, for God is everywhere. When we realise this we cannot help saying "Thank you," at every beautiful thing we see. And it is not as if He had made the world once for all and then left it: He is *keeping it going* all the time, re-creating it every minute. If God left us and the world alone we should drop back into the nothingness from which we came. We may have seen someone giving a beautiful firework display, showing flowers, stars, etc. While he *holds* them and continually lights them the pretty sight goes on, but when he drops them there is nothing left, just darkness. Or we have seen a brilliant shining bubble blown from a pipe and then kept up in the air for a few minutes by blowing under it, but when the bubble drops there is nothing left. The whole of Creation is something like that bubble, it was formed and is kept going simply by the power of God. An old hymn expresses it thus:

O God, Creation's secret force,
Thyself unmoved, all motion's source,
Who, from the morn till evening's ray,
Through all its changes guid'st the day.

Application.—Let the class mention some of the beautiful things which they daily see, and lead them to resolve to say "Thank you" for them. Ask them to notice how the least thing is beautiful—a leaf, a twig, etc., because a great Artist makes everything beautifully. Let each child bring some small perfect specimen of God's work to class next day.

Memory Work.—"God is called Creator of heaven and earth because He made heaven and earth and all things out of nothing by His word. God is everywhere; He has no body, He is a spirit" (Cat. 19, 21, 23).

Expression Work.—Let each child draw a picture-map of his favourite place, indicating all its most beautiful features, or print the verse of *Rerum Deus tenax vigor*, as above.

Note to the Teacher.—Children of this age will readily draw a picture-map when they will not attempt a picture. If they are unfamiliar with the idea the teacher might draw one on the board of *his* favourite spot: *i.e.*, on the lines of the medieval maps with their ships and mermaids and animals, etc.

3.—Lesson Subject : The Creation of Man.

References.—Gen. i. 26-31, ii.

Apparatus.—A picture of Adam and Eve in Eden.

Aim.—To show the great privileges given to man, and to inspire the children with a desire to use them aright.

Introduction.—Let the class show the leaves, etc., which they have collected, and spend a few moments noticing the beauty of each example of God's work. Ask for a summary of the created objects mentioned in the previous lesson.

Presentation : 1. The Creation of Man.—Draw from the class that, as God is Love, He desires love above all

things; lead them to see that among all these beautiful objects of creation there was none which could love Him. Let them find and read Gen. i. 26, first half, and ask what man could give to God if he were created in God's likeness.

Let the class tell as much as possible of the following, the teacher building up a B.B. summary from their answers:

We have seen that in the beginning God created water, rocks, etc., things with a *material form* or *body*, but with no life or growth; then He created plants with a *material form* and *life*; then He made animals, with a *body* and *life* and *instincts* (let the class give or teacher supply instances of animal intelligence); now He created man, giving him a *body* and *life* and *instincts*—all that He had already given to animals—but with the crowning gift of all: *spirit*, and the spirit or soul is that part of man which is in the likeness of God. (Let the class find and read St. John iv. 24.)

Describe the creation of Adam and Eve, their dominion over the animals, the beauty and happiness of Eden, their loving intercourse with God.

2. Man's Natural Privileges.—Compare (*a*) the form of a plant with that of a stone, (*b*) the body of an animal with that of a plant, (*c*) the body of a man with that of an animal, showing the increasing superiority of each—*e.g.*, a stone cannot move or grow, having no life, it can only change, *e.g.*, be dissolved by rain, etc., and so turn to earth; a plant has life, it grows and improves, but cannot move; an animal can run, climb, swim, etc., but every animal cannot do the same things; a man can do all that an animal can do and much more besides, use his hands, etc.

Compare the intelligence of an animal with the mind of a man; explain that an animal works by *instinct*, a man by *reason*—*i.e.*, a man can invent, an animal can only do what its ancestors did: *e.g.*, a thrush's nest built in the woods 2,000 years ago would be just the same as the one we found this spring. Describe briefly, illustrating with

rough B.B. sketches, the changes in men's houses in England during that period—rough huts, stone castles, modern villas, etc.

Again, you always know what an animal will *do* under certain circumstances; let the class give instances—*e.g.*, a cat with a strange dog, a mouse, a saucer of milk; but you can never tell what a boy will do, for example, when he meets another boy, at his lessons, with his apples when there are not enough to go round. The boy might conquer all his natural instincts to fight, to be lazy, to be greedy; but the cat would *follow* his instincts, and scratch the dog and hunt the mouse and lap the milk; for animals have *no soul*, and by the powers of the soul—the understanding and the will—man can control his instincts. We speak of man, then, as having body and soul, but animals as having body and instincts. Our reason, and our knowledge of good and evil, help us to do a thing because it is *right*, quite apart from whether we *want* to do it or no. And because God loves us and wants a real love in return, He has given us *free-will*, to serve Him or not as we choose, for He does not want the obedience of machines. (Instance the joy of a mother when a child gathers flowers for her, which would be valueless if gathered under compulsion.)

3. Man's Supernatural Privileges.—God created man to *love* Him, and man cannot love Him unless he *knows* Him, but without special help man can never really know God because He is so infinitely above him. The animals cannot know God, they cannot *worship*; point out that an animal never looks up into the sky, only man carries his head high and naturally looks upward. But God created man to know Him and to love Him and to live with Him for ever, so He not only gave him a spiritual soul, but He made that soul *immortal* so that it can never die—draw circle on board as in former lesson—and He gave him His *Grace*, so that man can live the same *kind* of life as that which God lives, that is, a spiritual life, and therefore man can live *with God*. (Compare the life of a caterpillar with that of a butterfly.)

God created man in the butterfly-state, not in the caterpillar-state, He gave him his spirit-wings—Grace—straight away; so that Adam and Eve at once knew and loved Him, and talked with Him, and lived always in His presence, and they did not know that there was such a thing as sin. Sin is disobedience to God, but if they knew and loved Him how would they act towards Him ?

Association.—Discuss the different ways in which God has made stones, plants, animals, and men, how man is raised above the animals and made in the likeness of God, and what gift God has given to man that he might be His friend.

Generalisation.—Lead the class to make some such summary as the following, and write it on the B.B. :

“ God has given me understanding with which I may know Him, a will with which I may love Him, and a body with which I may serve Him.”

Application.—Let the class suggest means of gaining knowledge of God, ways of showing love to God, and opportunities of service for God.

Memory Work.—“ God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next. God made me in His own image and likeness; this likeness to God is chiefly in my soul. My soul is like to God because it is a spirit, and is immortal . . . it can never die ” (Cat. 1-6).

Expression Work.—Describe the ways in which man is superior to the animals.

Write the story of the creation of Adam and Eve.

Print Cat. 2.

4.—Lesson Subject : The Fall and Promise of Redemption.

Reference.—Gen. iii.

Apparatus.—Pictures of Adam and Eve in Eden and leaving Eden.

Aim.—To help the class to understand something of the

Fall and its consequences, and what the Promise of Redemption meant to mankind.

Note to the Teacher.—Gen. iii. 15: a note in the Douay version is as follows: “*She shall crush—Ipsa* the woman; so divers of the fathers read this place, conformably to the Latin; others read it *ipsum*, viz., the seed. The sense is the same; for it is by her seed, *Jesus Christ*, that the woman crushes the serpent’s head.” On this authority, our Lord rather than our Lady is shown in conflict with the devil throughout this lesson-course, as being more in accordance with its aim.

Introduction.—Put up the picture of Adam and Eve in Eden which was used in the previous lesson; question on it, and draw from the class that man was created to return God’s love, and that the test of love is obedience.

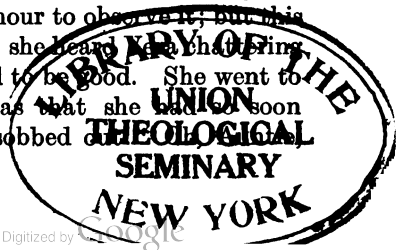
Presentation : 1. The Testing of the Angels.—Represent to the class the loving interest with which God would watch Adam and Eve to see if they really loved Him, and so would continue to obey Him—would keep their spirit-wings, Grace. Explain that others were watching too, for God had already created the angels and had given *them* their choice of obedience or disobedience. Tell how some chose to disobey and that their leader has ever since been called Satan, the enemy; he, and the other rebel angels, by throwing away God’s gift of Grace, became devils.

2. The Testing of Man.—Narrate Gen. iii. vividly. Explain that the devil assumed the form of a serpent so that his appearance would not startle Eve and put her on her guard; and that being a rebel against God he wanted to make man a rebel too, lest he should take his forfeited place in heaven. Point out that the forbidden apple was a test of man’s self-control and love and faith, and that by this means God gave man a chance to prove his loyalty. Note that Adam and Eve knew at once that they were in the wrong, and that they could no longer live with God—they had lost His gift of Grace, their spirit-wings—they were afraid to face Him. Show how one sin led to another,

and they now began meanly to blame each other. Having lost the love of God they also lost the love of man. Lead the class to see that as man had proved unworthy of trust he could no longer stay in Eden, as he would only have harmed himself further—possibly have eaten of the Tree of Life and lived for ever in sin, which was what Satan wanted.

Show the picture of Adam and Eve driven from Eden, and let the children consider how they would feel when shut outside the beautiful garden for ever. Tell how they had one comfort, they had heard God say to the serpent: "You and Eve will always be enemies, because of what you have done, and you and her children will always be enemies too, and you will hurt them very often; but at last there shall be born One Who will be more powerful than you, and He shall fight you and conquer you." Let the class find and read Gen. iii. 15, explain that the woman would crush the serpent's head through her Son Who was to come. (Make no mention here of our Lord or of our Lady.) Let the class note the significance of the phrase *lie in wait for her heel*, draw from them that, as the snake in the grass bites unseen, so the devil hurts us when we are not on the lookout for him.

Illustration (A true story).—Two little girls, whom we will call Vera and Joan, once lived with their aunt. One day Vera, the elder, had been so exceedingly naughty that she had to spend the rest of the day in bed as a punishment. But by evening-time she was really sorry, and had told Auntie so and been forgiven, and the punishment was over; so that when Joan came up to bed in the adjoining room they were allowed to talk and play as usual. But there was a very strict rule that there must be no more talking after Auntie had said good-night, and they were on their honour to observe it; but this night, to the aunt's great sorrow, she heard Vera chatting to Joan—and Vera had promised to be good. She went to her and said how sorry she was that she had so soon broken her promise, and Vera sobbed out



I was nearly asleep and the devil got me!" Explain that the child was off her guard, and the devil tempted her slyly, like a snake biting in the grass.

Association.—Now let the class discuss the difference between the snake biting the man's heel, and the man crushing the snake's head—a bite on the heel need not kill the man (he might take an antidote for the poison), but a crushing blow on the head would kill the snake. Let them think what this promise must have meant to Adam and Eve, and how they must have longed for the time when their Son should be born Who would conquer their enemy the serpent. Work up the class to desire to know Who He was and how He would do it. Tell them that they shall hear soon.

Memory Work.—"There are two kinds of sin—original sin and actual sin. Original sin is that guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind. The sin committed by Adam was the sin of disobedience when he ate the forbidden fruit. Actual sin is every sin which we ourselves commit" (Cat. 113, 114, 115, 118).

Expression Work.—Compare the life in Eden with the life outside.

Draw two pictures: one of what Adam had lost, the other of what he now had instead.

Write an account of the Fall and its consequences.

5.—Review Lesson.

Apparatus.—Two blackboards, raw cotton, wool, grains, etc.

Ask the class what they had for breakfast, take up the answer of "bread," ask who gave it to them, trace back its direct origin from God, letting the class think out each step for themselves—*e.g.*, before bread, flour; before flour, wheat; before the wheat, the blade of corn; before the blade, the grain sown in the earth and germinating only by Divine power. Quote the following verse, illustrating it on the B.B. :

Back of the loaf the snowy flour,
 Back of the flour the mill,
 Back of the mill the sun and the shower
 And the Heavenly Father's will.

Trace back other articles of diet; and the clothes which the children are wearing—*e.g.*, clothes made of wool and cotton, back to the raw material. In the same way take some of the articles in the room, chairs, coal, metals, etc., and trace them back to their source. Lead the class to see that even where man has made a thing God has done most of the work first, has prepared everything for man's use. Illustrate by the action of a teacher with a small child, the teacher arranges the paper, rules the lines, provides the pencil, guides the child's hand.

Now help the class to make a generalisation of the foregoing section, and so to arrive at the first article of the Creed. Follow some such method as this, and sum up on B.B.

Who made the world?—God.

How did He make it?—By His almighty power.

What do we call the act by which something is made out of nothing?—Creation.

Then by what name may we call God?—Creator of heaven and earth.

Therefore "I believe in God the Father Almighty, Creator of heaven and earth."

Memory Work.—Cat. 16, 17, 18.

Expression Work.—Draw any of the ways in which our everyday food or clothes come to us from God.

Make a list of some of God's gifts which we use daily. Print the verse.

ARTICLES II AND III.

"And in Jesus Christ . . . born of the Virgin Mary."

Aim.—To help the children to realise both the Divinity and the Humanity of our Blessed Lord, and to inspire them with love for Him.

Teacher's Thought.—"When the fulness of the time was come, God sent His Son" (Gal. iv. 4).

6.—Lesson Subject : The Promise Fulfilled.

References.—St. Matt. i. 18-25; St. Luke ii. 1-38.

Apparatus.—Pictures of the shepherds in the field and at the manger, and of the Presentation in the Temple.

Aim.—To show that our Lord was born to be the Saviour of mankind.

Note to the Teacher.—Where the story is familiar to the children let them tell it, but guide the lesson along the lines suggested. Show the pictures without comment as they come into the narrative.

Introduction.—A few questions on the lesson before last, bringing out the need for, and promise of a Saviour.

Presentation : 1. The Coming of the Promised One.—Describe the first Christmas Eve very vividly—the dark night, the shepherds keeping watch, the fire burning brightly to warm them and to keep off wild beasts. Imagine them talking together, thinking of that old Promise made so long ago to Adam and Eve, made since then to Abraham their own ancestor (let the class find Gen. xxii. 18). Tell how for hundreds of years God's people the Jews had waited for the fulfilment of that Promise. Describe the sudden appearance of the angel; repeat, or let the class find, his words (St. Luke ii. 10-12). Ask what title would fill the shepherds' hearts with joy—Saviour. Let the class take up the story, show picture of shepherds kneeling at the manger, ask why they *knelt*. Picture them returning home, thinking of all they had seen and heard, thinking again of that old Promise and how it had been at last fulfilled.

2. The Name of the Promised One—*Jesus, the Saviour of Man.*—Remind children of the Sacrament of Baptism, in which the baby is given his Christian name and admitted into the Church. Explain that Jewish babies when they were eight days old went through a ceremony called circumcision, which admitted them into the Jewish Church, and that they were then given their names. Let the children think how their parents and relations chose *their*

names; who chose this Baby's Name? Let them read the last half of St. Luke ii. 21 and then St. Luke i. 30-32. The angel chose it. But for Whom did the angel speak? For God His Father. And the name Jesus means Saviour—the Saviour sent by God.

Christ, the Anointed of God.—Tell how, when the Holy Child was a month old, our Lady and St. Joseph carried Him up to Jerusalem to present Him to God His Father in the Temple. Picture the devout Simeon who had waited all his life to see the Promise fulfilled; tell how God had promised him that he should see His Son before he died, and that when he saw the Holy Family in the Temple, God told him that that little Baby *was* the Anointed One, the Christ King, Who had come to reign over the whole world, Gentiles as well as Jews, and to save His people from their sins. Tell of Simeon's song of thanksgiving as he held the Lord Jesus in his arms. Let teacher and class repeat the *Nunc Dimittis*.

Association.—Ask the class Who it is Who came to be our Saviour—Jesus Christ, the Saviour King, the Son of God, the Second Person of the Holy Trinity; and how He came—born of the Virgin Mary as a little Baby.

Memory Work.—“I mean by the Incarnation that God the Son took to Himself the nature of man, ‘the Word was made flesh’”; that is, “God the Son took a body and soul like ours, in the womb of the Blessed Virgin Mary by the power of the Holy Ghost” (Cat. 40, 48).

Expression Work.—Write: “How the Promise was fulfilled.”

Print and illuminate: “A Saviour Who is Christ the Lord.”

7.—Lesson Subject : The Promise fulfilled for all the World.

Reference.—St. Matt. ii. 1-18.

Apparatus.—Pictures of the Visit of the Wise Men and of the Flight into Egypt. Map of Palestine and the surrounding countries.

Aim.—To show how Christ was welcomed by the wise, and rejected by the foolish.

Note to the Teacher.—The Wise Men found the Holy Family settled in a small house of their own (ver. 11), which St. Joseph would have no difficulty in acquiring after the enrolment was over. It is thought that he probably intended to remain in Bethlehem, as a fitting home for the Christ Child.

The gifts brought by the Magi were the best natural products of their respective countries; it was usual in the East to bring presents when coming to do homage to a king. The Messianic Hope of Israel was well known throughout the East; the Jews were colonists, and wherever they settled they built synagogues and made proselytes. The Magi were the men of science of the period, and, as has been said, "their science brought them to Christ." They would remain in Bethlehem for several days, as the return journey was too long to be undertaken at once, and travel is always leisurely in the East.

The heathen historian Macrobius (400 A.D.) mentions the Slaughter of the Innocents by Herod, and that his own son was slain amongst them; he says that when Augustus heard of it he remarked that it was better to be Herod's pig (*h^un*) than Herod's son (*h^uion*); see also the Nativity Play in Longfellow's "Golden Legend."

Egypt was the nearest place of safety; it was outside Herod's dominions, and under Roman government, and contained a population of at least a million Jews. Egypt itself was grossly superstitious, and legend represents the idols falling down before the Holy Child.

Introduction.—Question on previous lesson, drawing out that Christ came in fulfilment of a Promise, and was recognised as the Saviour-King.

Presentation: 1. **The Saviour-King welcomed by the Wise Men.**—Show map of Palestine and the surrounding countries, point out Bethlehem, and ask Who was born there: considering Who He was, had He come to save His own country only or all the world?

Let the class tell the story of the Wise Men if eager to do so, otherwise narrate it graphically, using the words of the Gospel for direct speech. Keep the lesson along the following lines, whether told by the children or narrated by the teacher:

The Magi were learned men, rich and great; they knew that God had promised to send a King to the Jews, and it was revealed to them that a certain bright new star in the heavens meant that the Christ was born, it was His sign in the sky. Probably the Wise Men lived in different countries, but knew each other as learned men usually do, and met to talk over their discoveries. Now they determined to travel together to find the King. Each took the best present he could procure: one brought gold, which is presented to kings; one brought frankincense, which is offered to God; one brought myrrh, which is given to men in pain. They went straight to King Herod at Jerusalem, and asked him to direct them to the new-born King. Herod was filled with fear and anger at the thought of there being any other king than himself; he lived in constant dread of losing his throne, but he was ashamed to admit this, and a cunning plan crept into his mind. He caused his learned men to look up the old records and see where the King should be born (let the elder children find Mic. v. 2), and then, before the Wise Men went on to Bethlehem, he had a long talk with them, asking particularly how long it was since they had seen the star, and begging that when they had found the King they would return and tell him where He was, that he too might adore Him.

Then the beautiful star which the Magi had seen in the East shone out before them in all its beauty, and it stood over a little house in Bethlehem—continue in words of vv. 10-11. (Let elder children discuss the symbolic meaning of the gifts.) Point out the wonderful faith of the Wise Men, how it showed that they were truly wise in that they believed God's promise and accepted this poor little Baby as the Saviour-King. Tell how they would rest for a few days

at Bethlehem before undertaking the long return journey, preferring the cottage home to the court of Herod, and how God warned them in a dream to return to their own country without seeing him again. Note their allegiance to the Baby-King rather than the powerful Herod.

2. **The Saviour-King rejected by the foolish Herod**—King Herod in his palace at Jerusalem was in a dreadful state of mind; he was terribly afraid of losing his throne, he had murdered people before now because he thought that they were plotting against him. If this Baby at Bethlehem were believed to be the expected King the people might make Him King instead of Herod: he was much afraid. But all would be well if the Magi returned and told him where to find the Child, then he would send and have Him killed. But the Magi did not return, and when Herod heard that they had gone away his rage was great. So he sent his soldiers with orders to kill all the baby boys in Bethlehem and the neighbourhood, from two years old and under, hoping thus to be quite sure of killing the little King; but instead, Herod's own little boy was killed in mistake among the other children; and for the children themselves, it was the greatest honour that could befall them, for they became Christ's first martyrs—the Holy Innocents—and from the moment of their death have been blissfully happy in heaven.

But where was the Baby King? Let the class tell of St. Joseph's warning and the Flight into Egypt, or describe graphically. Show on the map that Egypt was the nearest safe place, explain that they would find some of their own countrymen there, describe the idols falling on their faces before Christ.

Association.—Let the class tell of all those who welcomed the promised Saviour-King, then refer them to the prophecy made to Adam and Eve—that He should crush the serpent's head, but that the serpent should "lie in wait" for Him—*i.e.*, that there should be a severe contest between the Saviour and the Evil One. Ask the class what attempts

have so far been made by Satan to hurt Him; draw from them that Satan has already tried twice to do so: first to get the Wise Men to betray Him to Herod, which was baffled because of their obedience to God; and then to get Herod to injure Him, which was successful because Herod preferred to serve himself (as he thought), rather than God, just as Adam and Eve did. The serpent could not kill Him, but he could and did hurt Him—*i.e.*, by the pain and privation of the Holy Family in the hurried flight, and their sorrow at the massacre of the Innocents.

Lead the children to see that the fight had begun.

Application.—Was the Saviour-King sent for men of that day only or for us as well?

From what does He save us?

Has the Evil One given up trying to injure Him?

How can he hurt Him now?

How can we help or hinder these attempts of Satan?

Memory Work.—"The holy name of Jesus means Saviour. The name Christ means anointed" (Cat. 44, 45).

Expression Work.—Write the story of the visit of the Wise Men.

Describe how the Wise Men and the foolish King each behaved when they knew that Christ was born.

Make a map to illustrate the lesson, showing the journey which love made the Wise Men and hatred made Christ take.

Describe in writing or in symbolic drawing what the Three Gifts tell us about our Lord. (*E.g.*, with a little help the children can think out suitable symbols: thus, they might draw a throne or a crown for the King, a censer or an altar for God, and a cross for our Lord as Man, writing His respective titles under each.)

8.—Lesson Subject : The Holy Child in His Mother's House.

References.—St. Matt. ii. 19-23; St. Luke ii. 39-40.

Apparatus.—Models of Eastern cottage, water-pot, hand-mill, clay oven, lamp, roll of the law, etc., or pictures

of them. Also pictures of our Lord's childhood and of Nazareth.

Aim.—To help the class to feel the reality as well as the holiness of our Lord's childhood.

Note to the Teacher.—This lesson should be as descriptive as possible: use all available models and pictures, failing these make rough sketches and give vivid word pictures. A knowledge of the intimate details of Eastern life is very helpful in the study of the Bible, and as the East changes little we have a fairly clear conception of the conditions under which our Lord lived. As the Gospel narratives are full of such allusions, it is well to give the children clear ideas to begin with, therefore somewhat full details are given below, to be used at the discretion of the teacher according to the intellectual standard and previous knowledge of the class. While describing the Holy House at Nazareth in accordance with Catholic tradition, it is yet well to explain the usual construction of the Eastern cottage.

Let the class build up the lesson themselves, as far as possible.

Introduction.—Question briefly on the Flight into Egypt.

Introductory Presentation.—Tell how the Angel of the Lord appeared to St. Joseph in his sleep and told him that Herod was dead, and that he might safely return. Picture the joy of the Holy Family. Tell how they probably intended to return to Bethlehem, the home of Christ's royal ancestor, but God again warned St. Joseph of danger, and so they settled in Nazareth, our Lady's home.

1. **The Holy Child at Home.**—Show model or sketch or picture of the little flat-roofed Eastern cottage, with an outside stairway leading to the roof, which was used as a garden and even as a sleeping-place in summer. These small houses had usually only one room. Explain that most of the poorer houses in Nazareth were like this, but our Lady's house is believed to have been built against a hill in which there was a cave, which thus formed part of the

house. Describe the sleeping arrangements—mats or thin mattresses placed on the ground, which were rolled up in the morning and put away in a cupboard. Two-thirds of the floor of the living-room is raised about two feet, and is reached by two or three steps; here the family sleep and eat. In the centre of this raised part is a shallow hole, lined and domed over with clay. This is the oven. Through a hole in the top grass and sticks are inserted and allowed to burn till all the smoke has passed off, when the bread is placed on the hot ashes and the hole covered over to keep in the heat until it is baked. Our Lord mentions this method of heating ovens (St. Matt. vi. 30.) In the Eastern cottage there is no chimney, at best only a hole in the roof, so that the house is often filled with smoke (Prov. x. 26; Isa. lxxv. 5). The Hebrew term translated "chimney" in Osee xiii. 3 means a hole in the roof or wall, or even a window; the latter would be small, unglazed and protected by wooden bars, but closed in cold weather by a heavy wooden shutter.

There would be a broad shelf containing coarse crockery and a few earthenware lamps; and against the walls would stand large earthenware jars, about three feet high, holding water, meal, oil, olives, goat's milk, etc.; while from the rafters would hang strings of dried figs, pomegranates, and bundles of dried herbs.

Let the class think out the daily work which fell to our Lady's lot, and suggest ways in which our Lord would help, both in the house and in the carpenter's shop: no servants, and the house to be kept clean and tidy; no water laid on, no pumps, only the village well from which the water must be fetched daily, the women carrying their pitchers on their heads. (Our Lady's well is still to be seen, and is called "Ain Miryam" by the native population.) Then corn must be ground in the hand-mill, and bread baked; and butter must be made in the goat-skin churn swung to and fro. Suggest our Lord's obedience and readiness to help, His carefulness over every task. In the evening, when

it grew dark, a small clay lamp was lighted and placed on a wooden stand about two feet high, that it might give light to all in the one room of the house (St. Matt. v. 15).

2. **The Holy Child at School.**—When our Lord was quite a tiny Boy His Mother taught Him at home. (Let the class suggest what she would teach Him, and help them to realise that all the Bible stories they love were doubly interesting to Him, for they concerned His own ancestors.)

When He was five or six years old our Lord went to school; this was held in the little village church, or synagogue as it was called. There the teacher and the boys sat on the floor, and the boys learned to read the sacred writings—the Old Testament—and to repeat many of the Psalms from memory, as well as other verses of the Bible. Let children suggest what kind of School-Boy our Lord would be.

As our Lord grew bigger He would take long walks out into the beautiful country round Nazareth. The town stands on a high tableland, and about an hour's walk away there is a wonderful view from the edge of the precipice, right over the plain of Esdraelon, from Mount Carmel to the Jordan. Here was the scene of most of the events of Jewish history of which He had learnt in school; and here He would sit and imagine it all over again. Away to the right was Carmel, where Eliseus overthrew the prophets of Baal; to the east was the pool where Gideon tested his men; east again Shunem and Mount Tabor; just out of sight, Dothan. Right across the plain was the river Cison; beyond, again, the waters of the Jordan. This may well have been our Lord's favourite holiday walk.

3. **The Holy Child at Church.**—Every Saturday, the Sabbath Day, our Lord went with His Mother to the synagogue; they sat in the gallery, which had a lattice-work screen in front of it, through which they looked down upon St. Joseph and the other men sitting below. They sang Psalms and said prayers, standing, and then sat

while the Bible was read and a sermon preached. The Jewish Bible was not bound in a book; it was written on prepared skins, which were fastened into one long scroll and put on rollers; the Roll of the Law was about eighty feet long and had a roller at either end; the Roll of the Prophets was shorter, and put on a single roller, so that it had all to be unrolled when one wanted to find the p'ace (St. Luke iv. 17; Isa. xxxiv. 4; Apoc. vi. 14).

Application.—In what ways was our Lord's life as a child like ours ?

In what ways was it different from ours ?

How can we make our lives more like His ?

Memory Work.—Cat. 38.

Expression Work.—Describe in writing our Lord's life as a Boy.

Or some ways in which He helped His Mother.

Draw one or more of the models.

9.—Lesson Subject: The Holy Child in His Father's House.

Reference.—St. Luke ii. 41-52.

Apparatus.—A model or plan of the Temple, a picture of Christ in the Temple.

Aim.—To show that our Lord when a Boy knew and loved His Heavenly Father.

Note to the Teacher.—By Jewish law a boy was not bound to attend the feasts at Jerusalem until he came of age at thirteen; but the legal age was usually anticipated by one or two years. Here we have one of the many proofs of St. Luke's knowledge of Jewish customs. Women were not bound to attend the Passover at Jerusalem, but our Lady evidently did so regularly, availing herself of the support of the great doctor Hillel. Possibly these rulings originated in the difficulties of travel for women and young children.

Introduction.—A few questions on the last lesson.

Presentation: 1. **Christ goes up to Jerusalem for the Passover.**—Every spring-time our Lady and St. Joseph

went away from home for a week or two. No doubt the Child Jesus asked where they were going, and they told Him: "To Jerusalem, to worship God in the Temple and to keep the Passover." Probably He asked to go with them, and was told that He must wait till He was twelve years old. We can imagine how He would watch them and their friends start from the village, following them with His eyes till they were lost to sight. How glad He was when they returned again, telling of the wonderful services in which they had joined. For the Jews had only one real church where the priests could offer sacrifice to God—the Temple at Jerusalem; the synagogues in the villages were like little mission-rooms, where folk met to sing and pray and hear sermons; but the service which was to them what Mass is to us was offered in the Temple and nowhere else. And that service was an explanation, a *symbol* of the Mass which was to come. Morning and evening a lamb was offered to God by the priest, so that when the Lord Jesus should come, and should die to save His people, they might understand that He was the Lamb of God, and that in the Holy Sacrifice of the Mass He is offered for them every day. And now the Lord Jesus *had* come, was here on earth as a little Boy, longing to go up to Jerusalem and take part in the services there. Perhaps from His twelfth birthday He counted the days to the Passover (let children count).

At last the spring came, so warm in that land that it is like early summer (barley harvest began at Passover time). As the time drew near food would be prepared for the journey, and tents, sleeping-mats, etc., got ready; then the donkeys were brought out and loaded up, and the party from Nazareth would start, and be joined by other parties on the way; and so they would all travel along together, camping at night, and starting early in the bright morning sunshine. As they went along the people chanted the "Psalms of Ascent" to the sound of the flute (the Gradual Canticles, Pss. 119-130. Let elder children find and read

one or two of these Psalms, and note how they speak of "going up").

2. **Christ in Jerusalem.**—At last the travellers came in sight of Jerusalem, standing up grandly on a hill, surrounded by deep valleys; the Temple shining above the city walls, gleaming with white marble and gold. What a thrilling moment for the Child Jesus when He first saw the beautiful city and glorious Temple! They would find lodgings in some inn, and then if they were in time would go up to the Temple for the evening sacrifice. First they would pass through a great court thronged with people, called the Court of the Gentiles, because those who were not Jews were allowed here; but beyond a low stone barrier encircling the inner courts the Gentiles might not pass. Here and there were openings in the wall for the Jews to pass through, but on either side of these entrances was inscribed: "No foreigner is to pass within the partition wall and enclosure round the Temple; whoever is caught will be responsible to himself for his death which will ensue" (See Acts xxi. 28, 29, and Eph. ii. 14). The Holy Family would pass through this barrier and up some steps to the Beautiful Gate, with its wonderful doors of solid brass; through this they would enter the Court of the Women, and here our Lady would stay (for women were not allowed to go beyond it), while St. Joseph took the Child Jesus up the fifteen semicircular steps to the Gate of Nicanor, and through it into the Court of Israel; they might not go farther, but over a low stone wall in the centre of the court they could see into the Court of the Priests, (the Court of Israel ran round the Court of the Priests). In this court stood the Holy House, or Sanctuary, where none but the priests might enter; it was divided into the Holy Place and the Holy of Holies, which were separated by a veil (St. Matt. xxvii. 51); in the Holy Place were the Golden Seven-branched Lampstand, the Altar of Incense, and the Table of Shewbread; but in the Holy of Holies, where the Ark of the Covenant once had been, was nothing but a slab of bare rock. (It appears that the

Ark was never reproduced after the destruction of the first Temple.) In front of the Sanctuary stood the Altar of Burnt Offering, and the Laver or basin supported by twelve lions. Morning and evening a lamb was offered here, and incense upon the Altar of Incense, whilst glorious music was sung.

We can imagine our Lord's delight at all this, after the simple synagogue service to which He had been accustomed. Then came the solemn Feast of the Passover, and as they sat at table the Child Jesus, as the youngest there, would be told to ask what it all meant; He loved to hear or tell the wonderful story year by year (let the class tell it if they can), how, long ago when the Israelites were slaves in Egypt, God commanded Pharaoh to let them go and he refused continually; then God told the people to prepare for a journey, and each family was to kill a lamb and put some of its blood upon the door-post; and they were to roast the lamb and bake unleavened bread (for their bread-troughs were packed with their other belongings), and eat the meal in haste, ready dressed for their journey. And that night the Angel of the Lord passed over the land and slew the eldest son in every Egyptian home, but in the homes of Israel, where the blood of the lamb was upon the door-post, no one died. Then the Egyptians urged the Israelites to be gone, and they passed over the Red Sea into freedom. And ever since God's people had kept the Feast of the Passover year by year, eating a lamb and bread made without yeast, as if they, too, were in a hurry to be gone; and praising and thanking the Lord for His great deliverance.

3. Christ stays behind in the Temple.—Picture our Lord walking in the Temple courts with His Mother, and let the class say what she would be likely to tell Him about the last time He had been there, as a little Baby. Let them think how much *at home* He would feel, and how He would long to know more about the Temple and its worship. Tell how during the Passover Week, as on other great

Feasts, learned men sat in the Temple courts and taught all who cared to listen.

When our Lady and St. Joseph left Jerusalem to return home, the Lord Jesus felt that He must stay behind in His Father's house, where He so loved to be. Tell how they started without Him, not missing Him because each thought He was with the other, for men and women travelled separately. But when the tent was put up for the night they found that He was not with them. Picture their anxiety, how they went from tent to tent, asking everyone if they had seen Him, but still hearing nothing of Him, how they could hardly sleep that night, their hasty return to Jerusalem next day, and their anxious search through the city. At last, after three days of anxiety, they went into the Temple, perhaps to pray for his safety, and there, in the circle of students sitting round the learned men, they found the lost Child—eagerly listening, asking questions, and giving wonderful answers to the questions He was asked. The learned doctors must have felt that here was a pupil indeed.

Our Lady would wait and listen until the lesson was over, and then she went up to Him and said: "Son, why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing." But he answered: "How is it that you sought Me? did you not know that I must be about My Father's business?"

Then He returned with them to Nazareth, and lived there quietly, obeying His Mother and St. Joseph in all things, and working in the carpenter's shop.

Application.—Why was our Lord so eager to go to Jerusalem?

Why did He stay behind in the Temple?

Why was He more at home there than at Nazareth?

Where do we worship God?

Where do we learn about God?

If we love our heavenly Father how shall we show our love?

Memory Work.—Cat. 49.

Expression Work.—Describe Christ's journey to Jerusalem and what He saw and did there.

Print and colour Ps. cxxi. 1.

10.—Lesson Subject : The Baptism of Christ.

References.—St. Matt. iii. 1-17; St. Mark i. 2-11; St. Luke iii. 1-23; Isa. xl. 3; Gen. i. 1-2; St. John i. 1-3.

Apparatus.—Picture of the Baptism of Christ.

Aim.—To show Christ as the expected King entering into possession of His Kingdom, and revealed as the Second Person of the Holy Trinity.

Introduction.—Question on previous lessons: who knew that the King had come? Who knew Who He was?

Presentation : 1. The People expect the King.—The Jewish people, for hundreds of years, had lived in expectation of their King; few knew that He had come; none of His neighbours in Nazareth knew that the carpenter's son was He, though He had lived among them from childhood until He was now a man, thirty years old.

The people knew that when the King came a herald would proclaim His coming: the prophets who foretold His advent had said that there should be "the voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God." And suddenly such a voice was heard!

Down by the lonely places of the Jordan River a great prophet was preaching; a strange figure, dressed in skins, and eating only such food as he could find in the wilderness. "Repent," he cried, "for the Kingdom of God is at hand!" Crowds of people went out into the desert to hear him, to learn of the coming of the King. It was a year when there was little work to do, a "Sabbath Year" when the land was given a rest and not cultivated, so the people had time to go into the wilderness and listen. St. John told them that the King was coming and they must make ready for Him.

"What shall we do?" they asked.

"You must make your *hearts* ready," he told them, "be kind to other people, share your clothes and food with them if you have plenty and they are in need."

"What shall we do?" asked the tax-collectors, who were often unjust.

"Be honest, and do not take more than is fair," said St. John.

"And what shall we do?" asked the rough soldiers.

"Hurt no one, do not quarrel, be content with your wages."

Everyone was helped to see and to conquer his besetting sin; and all those who meant to try and lead good lives were baptized in Jordan, confessing their sins, so that they might be ready for the coming of the King.

And as the people watched St. John the Baptist, so great and so holy, they thought: "Can *he* be the King?" But St. John answered: "I indeed baptize you with water, but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; He shall baptize you with the Holy Ghost and with fire."

2. The King comes to His Kingdom.—Then, one day, Jesus Himself appeared, and He came to St. John to be baptized by him. But St. John, who felt himself unworthy even to be His slave, protested. "I have need to be baptized by Thee," he said, "and comest Thou to me?" "Let it be so now," answered our Lord, for He wished to enter His Kingdom by the same door as His subjects; and St. John obeyed.

3. The Dignity of the King revealed.—There in the Jordan, St. John the Baptist baptized the Lord, and as He came up out of the water, praying to His Father in heaven, lo, the heavens opened and the Spirit of God descended upon Him like a dove, lighting upon Him, and there came a Voice from heaven saying: "This is My beloved Son, in Whom I am well pleased."

Association.—Refer the class to the lesson on the Holy

Trinity, ask what we then learnt about God—one God in Three Persons. Let them again find and read Gen. i. 1-2, and St. John i. 1-3 and notice that all Three Persons are mentioned. Ask what we have just heard in this lesson which reminds us of that, and if possible draw from the class that at the Baptism of Christ all Three Persons of the Blessed Trinity were seen together, as it were. Then refer to the Fall and Promise of Redemption and lead the children to see which Person of the Holy Trinity it is Who came to be our Saviour.

Memory Work.—"The mystery of the Three Persons in one God is called the mystery of the Blessed Trinity. By a mystery I mean a truth which is above reason, but revealed by God. Jesus Christ is the Second Person of the Blessed Trinity" (Cat. 27, 28, 36).

Expression Work.—Write an account of Christ's Baptism. Print Cat. 36.

CHRIST'S POWER OVER EVIL.

11.—**Lesson Subject:** The Temptation in the Wilderness.

References.—St. Matt. iv. 1-11; St. Mark i. 12, 13; St. Luke iv. 1-13.

Apparatus.—Pictures illustrative of the lesson, preferably those by W. Hole.

Aim.—To show our Lord's victory over the devil, and His power to help us in temptation.

Introduction.—A few questions on the last lesson, bringing out that the Saviour-King had entered His Kingdom, had declared war, as it were, on the Evil One, who had tried to obtain it for his own, and who had opposed the King from the very first.

Presentation : 1. **The King goes forth to meet His Enemy.**
—At last the Lord Jesus had allowed Himself to be proclaimed openly as the expected King, the Saviour promised so long ago to Adam and Eve—sent by God the Father and inspired by God the Holy Ghost, He Himself being

actually God the Son, though at the same time really and truly man, one of us.

Then, directly after His baptism our Lord went away into the lonely wilderness, into retreat, there to make His plans for saving the world, there to meet and overthrow His enemy.

Now the devil knew that our Lord was man, but whether He was more than man he did not know; he knew how easy it was to tempt men and therefore he hoped that he could successfully tempt Him also, and he *did* tempt the Lord Jesus just as really and truly as he tempts us to-day—with what result we shall see.

2. The King fights with His Enemy.—The Lord had eaten no food for forty days and forty nights. He had been busy planning out the best way to save the world; His plans were all made now and He had time to think of Himself, and He found that He was very hungry. All around Him lay flat white stones, just like the cakes of bread His Mother used to make, and they made Him feel hungrier still. Just then the devil suggested: "Turn these stones into bread. You know you have the power, You can do it if You wish." But the Lord Jesus had just made a rule that He would never use His wonderful power to help Himself; He knew that His Father had given it to Him to use for His work, not to make things easy for Him on earth, so He refused. He said to the devil: "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." That is: "Comfort isn't everything; there is something better than having food and pleasure, and that is, pleasing God."

So you see here was our Lord's first rule: "To care more about pleasing God than about pleasing yourself."

Probably, from where He sat in the wilderness, our Lord could see the distant shining pinnacle of the Temple; He knew that a great crowd of people would be there, joining in the services and praising God. Those were the people He had come to save: He must show them that He was

the Son of God and sent by God to teach them what He would have them do; for they had got such wrong ideas about Him, and thought that their own silly little rules were God's rules. The Lord knew that it would be very difficult to teach them, He knew that He could best prove Who He was by dying on the cross and rising again, for He knew that people would hate Him and disbelieve what He told them. And then the devil suggested: "Why let them hate You and kill You? Why not show Who You are once for all? Jump down from the pinnacle of the Temple while the court below is full of people: You will not be hurt, for God has promised to give His angels charge over You, to save You even from hurting Your foot against a stone. So You need not be afraid, and if You really are the Son of God this will prove it." But the Lord answered: "It is written: 'Thou shalt not tempt the Lord thy God.'" To do this would be to run into danger without cause, and it would be to shirk difficulties and choose the easy path, which is never God's will. Here we see our Lord's second rule: "Never shirk difficulties and choose the easy way."

As the Lord Jesus looked away to the distant blue hills He thought of all the countries in the world, and how He had come to save *all* people. He knew that the devil would oppose Him, that he would urge people to kill Christians, that he would even make Christians hate each other. The Lord saw all the misery and suffering to come throughout the ages. Then the devil suggested: "You shall be King over all the world and I will not fight against You if You will fall down and worship me." Worship the devil! Make friends with him! Give way to him! Why, that was just what Adam and Eve did, what the Lord Jesus had come to save us from doing. He turned on him in wrath and commanded: "Begone, Satan, for it is written: 'The Lord thy God shalt thou adore and Him only shalt thou serve.'" And the devil, beaten, slunk away, *for a time*. Then the Angels came and ministered unto the Lord Jesus.

So this was the Lord's third rule: "Never give way to the devil, never listen to his suggestions."

Association.—Let the class think out how Adam and Eve met temptation by breaking each one of these rules. Lead them to see that Christ had begun to "crush the serpent's head."

Application.—Help the class to see in what way the three temptations come to us; and how our Lord's rules were made to help us; ask what it is best to do when tempted by the devil, who is much stronger and cleverer than we are; draw from children that as our Lord has utterly conquered him He is able to save us when tempted.

Memory Work.—Cat. 43.

Expression Work.—Write out three rules for use when tempted.

Write an account of Christ's temptation.

CHRIST'S POWER OVER NATURE.

12.—Lesson Subject : The Water made Wine.

Reference.—St. John ii. 1-11.

Apparatus.—A picture of the wedding at Cana.

Aim.—To show Christ as Lord of Nature, the Creator of the world, the loving Giver of all good things.

Introduction.—Ask the children if they have been to a wedding, draw from them all they know of the ceremony.

Presentation: 1. The Marriage at Cana.—To-day we are going to imagine ourselves as guests at a wedding, which took place over 1900 years ago. It was in a little village of Galilee named Cana, not far from Nazareth. The custom was for weddings to take place at night. When it grew dark a party of the bridegroom's friends went to the bride's house to fetch her. She came out dressed in beautiful clothes, with her long hair flowing round her, and covered with a veil. Her girl friends walked beside her; while in front of her went people playing various instruments, and others who gave away presents of wine and oil to all

whom they met, and threw nuts among the children. Everybody was gay and happy, all the neighbours wore their prettiest clothes and carried blazing torches, or lamps on poles, and those nearest the bride held myrtle-branches or crowns of flowers. Everyone whom they met joined the procession to show their good wishes, and it looked very pretty as it moved through the streets. When they came to the bridegroom's house the bride was led to him and they were married, then they were both crowned with flowers. Next followed a splendid feast. They went into the great dining-room, which was brightly lit with lamps and candles; there the guests sat round the tables on chairs, or reclined on couches covered with soft rugs and cushions. Presently there would be music and singing, and perhaps dancing.

2. **The Invited Guest.**—But one thing made this bride and bridegroom happy beyond words. Who do you think was among the guests? (Let the children tell if they can.) Our Lady had been asked to the wedding. Our Lord was away from home at the time, but just before the wedding He came to stay in the village, and the bridegroom at once sent to ask Him and the four friends who were with Him. Some people think that this wedding took place on the Lord Jesus' birthday, if so it would be a pleasant birthday party for Him. Of course the Lord accepted the invitation, and of course it made the party much nicer to have Him there.

3. **The Water made Wine.**—The wedding feast was going on very happily, but presently our Lady noticed the servants looking troubled, and the ruler of the feast, who was responsible for everything going well, seemed most anxious. She knew there was something wrong, and perhaps asked what it was so that she might help, or perhaps they came and told her. The trouble was that there was no more wine, and it was considered a great disgrace if the wine ran short and the guests had not sufficient. Our Lady was always anxious to help people, and she wondered what she could do. (Ask the children Whom she would

ask for help.) No doubt it was what she always did when in a difficulty, it was enough just to tell Jesus that something was wanted, and He would find a way to help; but she probably had not the least idea what He would do. However, she went straight to Him and said softly: "They have no wine." Then she turned to the servants, saying, "Whatsoever He saith unto you, do it."

The Lord Jesus was very sorry for this trouble about the wine, He knew how it would worry the ruler of the feast and the bridegroom; perhaps the supply had run short because He and His friends had come in at the last minute and that had made a difference in the provision. He looked round. Outside the dining-room stood six enormous stone jars, empty now, for they had held water for the washing of the guests' hands before they sat down to the feast. The Lord Jesus signed to the servants. "Fill the water-pots with water," He said; they obeyed quickly, bringing up big skin water-bottles and filling the great jars right up to the brim. "Draw out now, and carry to the ruler of the feast!" commanded the Lord; and they tilted the huge pots and poured their contents into little earthen bottles for the table—and it was no longer water, but wine, good rich red wine! And when the ruler of the feast tasted it he turned to the bridegroom in astonishment (for he had no idea where the wine came from, though the servants knew). "Most people bring out the best wine first," he exclaimed, "and when the guests have had plenty, then they bring out wine which is not so good; but you have kept the best wine until now!"

And the disciples saw this wonderful miracle, and it taught them something about the Lord Jesus which they did not know before.

Association.—Let the class now discuss the revelation of Divine power displayed in this miracle. In some such way as the following lead them to see that Christ here showed Himself as the Creator of the world:

What must the disciples have thought of this miracle?

They had often seen grapes growing—wee green things which gradually ripened in the sun and rain till full of sweet juice—what was there in this miracle to remind them of that ?

Who made the grapes grow ?

Then Who must the Lord Jesus be ?

Let the children find and read Gen. i. 11-13 and St. John i. 1-3.

Memory Work.—Cat. 31.

Expression Work.—Write an account of the miracle of Cana; or trace how some of our daily food is made by God through the action of sun and rain; or draw or model the water-pot; or print and illuminate, “ All things were made by Him.”

13.—Lesson Subject : The Feeding of the Five Thousand.

References.—St. Matt. xiv. 13-21; St. Mark vi. 30-44; St. Luke ix. 10-17; St. John vi. 1-14.

Apparatus.—Map of the Sea of Galilee, picture of the feeding of the five thousand.

Aim.—As in preceding lesson.

Introduction.—A few questions on the previous lesson, drawing out that the miracle was worked to supply a need.

Presentation : 1. Christ and His Disciples.—More than a year had passed since that first wonderful miracle which our Lord worked at Cana; He had twelve disciples with Him now, and they had seen Him do many wonderful things; more than that, He had given them some of His own power, and they had done wonderful things too. The Lord Jesus was in Capharnaum (show on map), and the disciples whom He had sent out to preach had come back to Him there, feeling very happy because they had been able to heal sick people by the power of the Lord. (Let the class discuss what they would wish to do when they returned to Him after a long absence—i.e., have a long quiet talk about all they had done. Lead children to see that this was impossible in the town because the crowd

would never leave our Lord alone, but were continually coming to Him for teaching and healing. Tell elder children that Christ had just heard of the murder of St. John the Baptist, and explain the difference this would make to His plans—*i.e.*, the angry multitudes would wish to make Him an avenging leader, and Herod would try to kill Him, he was already asking questions about Him. Show that it was wise to leave Herod's territory; point out that our Lord kept out of danger until the time when He chose to die. So Christ took His disciples across the Lake to a quiet country place He knew. He wanted to be alone with them and to hear about all they had done. Besides, they needed rest and quiet, and in Capharnaum "they had not so much as time to eat."

2. **Christ and the Multitude.**—But the people saw the well-known boat sailing across the Lake. Our Lord was always using it and they grew to look for its coming; perhaps there was a patch on the sail by which they recognised it. Anyhow, when they saw that boat crossing the Lake they knew Whose it was and guessed where it was going, and hurried round the head of the Lake on foot, to meet Him. (Show on map.) There were a great many people about at this time because it was just before the Passover. (Let class discuss why multitudes were abroad then, in the light of a former lesson about the people going up to the Passover in companies. Tell elder children that we know it was Passover-time by St. John vi. 4 and the allusion to the "green grass," St. Mark vi. 39—let them find the references—for in that climate soon after the Passover the grass is no longer green.) Picture the situation to the class—the Lord Jesus and His twelve disciples, all of them tired and hungry, longing for rest: in front of them the beautiful quiet spot in the hills which they had crossed the Lake to find: hurrying after them a crowd of people just coming into sight round the bend of the Lake, men and women and little children, many of them ill, all of them longing to be taught by Him. Let the class discuss

what He would do, in view of His action in the preceding story: would He recross the Lake to escape from them, or go farther inland away from them, or remain to teach and heal them ?

All day long He taught them, and healed all who were sick, and at last the evening shadows began to fall. The disciples came to Jesus looking very troubled. "It is getting late," they said anxiously, "send the people away that they may go into the towns and villages round about and buy themselves bread; this is a desert place, they cannot get anything here." But would our Lord send them hungry away? He turned to His disciples and said: "They need not go away, give them some food." They answered, "Shall we go and buy two hundred pennyworth of bread for them?" (£6 or £7 worth, perhaps all the money they had with them.) Our Lord turned to St. Philip, who lived in the neighbourhood, and asked: "Where shall we buy enough bread for all these people?" Philip looked at the great crowd and said thoughtfully: "Two hundred pennyworth of bread would not be enough for them." He did not know what could be done. Christ turned to the other disciples and bade them go and see how many loaves they had with them. "Five," they told Him, "and two small fishes," adding "but what are they among so many?" The Lord Jesus had let the disciples discuss the matter to see if they could find a way out; now He took command.

3. **Christ feeds the Multitude.**—"Make the men sit down," said our Lord; the disciples obeyed at once, though they had not the least idea what He would do. There was plenty of fresh green grass just there, pleasant to sit upon, and the disciples went among the people and arranged them in groups of fifties and hundreds, so that they could easily pass among them and serve them. When they were all seated it must have been a pretty sight: the men and women and children in their brightly coloured clothes, sitting on the grass in the light of the setting sun. "Bring the loaves and fishes to Me," commanded the Lord. They

brought them, wondering; probably it was their own supper. Then the Lord took those little flat loaves of coarse dark barley bread into His hands, and looked up to heaven and said Grace over it, and broke it and gave it to the disciples, and with it some of the little pickled fish which the people usually ate as a relish to their bread. Disciple after disciple came up with his big willow basket, and the Lord filled the basket with food and the disciple carried it to the groups of people sitting on the grass, and then came back for more; and still the Lord gave more, and the bread and fish continually multiplied in His hands; until at length that great multitude of people—five thousand men besides women and children—had had all they could eat and more besides. “Gather up the fragments that remain,” said our Lord, and the disciples gathered twelve baskets full.

Association.—Let the class find Gen. i. 20 and 29, and notice the analogy between those acts of creation and these.

Memory Work.—Cat. 32.

Expression Work.—Write the story, or make a map of the Lake in clay, sand, or plasticine, or draw it.

14.—Lesson Subject : The Stilling of the Storms.

References.—St. Matt. viii. 18, 23-27; St. Mark iv. 35-40; St. Luke viii. 22-25; and St. Matt. xiv. 22-23; St. Mark vi. 45-52; St. John vi. 15-21.

Apparatus.—Map of the Lake of Galilee, model or sketch of Galilean fishing-boat. Pictures of the scenes.

Aim.—To show Christ as Lord of Nature, the loving Creator and Preserver of all mankind.

Introduction.—Question on the last lesson, and how the people noticed when our Lord crossed the Lake.

Presentation.—Show model or sketch of fishing-boat, point out that four of Christ's disciples were fishermen, and it was doubtless one of their boats which He used; probably that of St. James and St. John for longer journeys, as

theirs would be larger and was rowed by servants (St. Matt. xiv. 33).

1. **The First Stilling of the Storm.**—One day the Lord Jesus had had a more than usually tiring time; He had been healing and teaching people all day long, and when evening came was quite worn out. So He said to the disciples: "Let us go over unto the other side of the Lake;" and they quickly got the boat ready and started in haste, no doubt feeling very anxious to get the Lord Jesus away so that He might rest, for He never took any care of Himself. He was *very* tired, for almost as soon as they started He fell asleep on the hard steersman's cushion at the stern of the boat. The sail was set, and they skimmed across the peaceful Lake they knew so well, but suddenly a great storm swept down upon them, as often happens there, for the hills on either side form a sort of funnel through which the wind sweeps with great force. The waves, lashed by the wind, beat up into the ship and filled it with water faster than they could bail it out. They climbed up and reefed the sail in haste, else the boat would have been overturned, but even so the ship was filling fast and they might sink at any moment.

And all this while the Lord Jesus slept, with His head on the pillow in the stern. At last, in their desperation, the disciples cried to Him for help: "Master, Master, we perish! carest Thou not that we perish? Lord save us, we perish!" Their cries woke Him. He stood up, tall and calm and beautiful amid the frightened men and raging seas. "Why are you fearful?" He asked them. "Have you no faith?" And then He turned to the winds and waves and rebuked them, saying: "Peace, be still!" And the wind ceased, and there was a great calm. (Show picture.)

Let the class find and read St. Luke viii. 25 (last half), and say what answer they would have given.

2. **The Second Stilling of the Storm.**—About a month later the disciples had another proof of the wonderful power

of the Lord. It was on the evening of the feeding of the five thousand; the Lord told His disciples to get into the boat and cross the Lake without Him, while He sent the people away. Perhaps He intended to walk home round by the head of the Lake, for there were no villages on that side and consequently no boats (show on map).

After He had dismissed the people the Lord went up into a mountain to pray, as He so often did. Meanwhile the disciples were crossing the Lake, but they were having a hard time; when they reached the middle of the Lake they could get no farther, for a strong wind met them from the opposite shore; sailing was out of the question, they got out the oars, but even then could make no headway against the wind. The night had fallen, and the great waves were wildly tossing their little ship, and this time the Lord was not with them.

But the Lord Jesus up on the mountain had not forgotten them. Presently, when all effort was useless, and the storm was so fierce that it seemed they could never get to land, the disciples looked up and saw a Form walking on the water, and seeming about to pass by the boat; they were terrified and thought they saw a ghost, and they all cried out in fear. (Show picture.) Then instantly they heard a well-known voice: "Be of good heart: it is I, fear ye not." And He came up to them and entered the ship, and immediately the wind ceased; and almost at once they were at the other side. Then the men in the boat came and worshipped Him, saying: "Indeed Thou art the Son of God."

Association.—Let the class find Psalm 106, and read verses 23-30, or hear them read. Ask to Whom this Psalm is addressed, and of Whose works it speaks, and therefore if the Lord Jesus worked such works Who must He be?

Generalisation.—Let the teacher discuss the three lessons of this section with the class, drawing the following ideas from the children, and summing them up on the blackboard in these or other words:

God made—
Fruit to ripen,
Corn to grow,
Waves to leap,
And winds to blow.

Christ made—
Water into ruby wine,
On five loaves five thousand dine,
Seas and winds to do His will,
Everything His word fulfil.

Memory Work.—Cat. 33.

Expression Work.—Draw or model the fishing-boat, or print a verse of the Psalm or the Generalisation, or write one of the stories.

Note to the Teacher.—Omit all reference to the incident of St. Peter walking on the water as it suggests another idea. This incident will come in better in the lesson to follow on St. Peter.

CHRIST'S POWER OVER DISEASE.

15.—**Lesson Subject : The Healing of the Man Born Blind.**

Reference.—St. John ix. 1-41.

Apparatus.—Model or picture of the Temple.

Aim.—To show Christ as loving and all-powerful, one with the Creator.

Introduction.—Question on any public holiday.

Presentation : 1. The Blind Man in the Temple.—It was a holiday in Jerusalem, one of the great holidays of the year. People were passing to and fro, dressed in their best, very gay and happy. The great courts of the Temple were thronged, for it was the Sabbath Day; and as the people passed through the beautiful entrance gates they passed the poor beggars, waiting silently, not crying aloud to-day, as was their wont: "O tender-hearted, by me gain merit, to thine own benefit," for no one gave alms on the Sabbath.

Among them sat a poor blind man; he had always been blind, all his life long; if you talked about the sun to him he could not understand you, if you spoke of colours, of flowers and trees, he would not know what you meant. (Let class discuss what blindness would entail.) No

doctor could cure him, he knew that well enough, and he was much too poor to pay a doctor, even if one could do him any good; he was so poor that he only had food when kind people gave him money. But to-day he did not expect anything, no one would give him money now, but perhaps they would notice him and give him something on the morrow; so he still sat there, among the crowd of happy people going in and out of the Temple.

At last Someone did notice him, the Lord Jesus and His disciples came by. The Lord looked intently at the poor blind man, and the disciples looked too.

“Did this man or his parents do anything wrong,” they asked, “that he should be born blind?” And the Lord told them No, this blindness was not a punishment, God had permitted it, and He was going to do something very wonderful for that poor man. What could He mean?

The disciples watched eagerly to see what He would do.

2. **The Blind Man healed.**—Then the Lord Jesus spat on the ground and made clay, and this He put on the blind man's eyes. Doctors often used this remedy for weak eyes, but how could it cure a man *born blind*?

“Go and wash in the Pool of Siloe!” the Lord commanded, and the man went at once, feeling his way along the streets he knew so well. He had never seen the Lord Jesus, of course, probably he had never heard His voice before, but when He told him to go and bathe his eyes in that pool he obeyed instantly, though he did not know in the least what would happen. (Let the class discuss the wonder and interest of the disciples while the man was absent.)

Soon the man returned—he had bathed his eyes, and he could see! (Continue narrative in Bible words, verses 8-12.)

3. **The Man learns Who healed him.**—Now there were certain people in Jerusalem who hated our Lord—the Pharisees. They had made all sorts of laws about what

should and should not be done on the Sabbath Day, and they wanted their laws kept as if they were God's laws. One was that no one must do anything to heal a person's eyes on the Sabbath, no matter how much they hurt. So the Jews brought the man to the Pharisees, and they asked him how he had received his sight. "He put clay upon my eyes, and I washed, and I see," answered the man. "He cannot be a good man," said the Pharisees, "because He does not keep the Sabbath as we think it ought to be kept." "But how could He do such wonderful things if He were not good?" suggested others, and they could not agree about it at all. The Pharisees hated Him, so they wanted to pretend that He was not good, or that He had not worked the miracle. "What do *you* think of Him?" they asked the healed man. "He is a prophet," he answered, for he did not know Who He was. Then the Jews tried to settle the matter by exclaiming: "We do not believe that this man was blind at all!"

Then they called the parents of the man who had been blind (continue in Bible words, verses 19-21), for the poor old people were afraid to say what they thought about our Lord, for fear of what the Pharisees might do to them, such as forbidding them to enter the synagogue, and not allowing anyone to help them with food or money, etc. (continue in words of Bible, verses 23-33). Then the Pharisees were very angry and "cast him out," that is, they forbade anyone to help him, or be friends with him, and forbade him to attend the Temple or synagogue.

But the Lord Jesus heard what had happened to him, and went to look for him, and asked him: "Dost thou believe in the Son of God?" (continue with verses 36-38). So the man found out Who it was Who had healed him, none other than God Himself, Who alone could open the eyes of one born blind.

Association.—Let the class find and read Gen. i. 3 and St. John ix. 5, and notice the analogy between the creation of light and the healing of the blind man.

Memory Work.—Cat. 34.

Expression Work.—Write the story, or draw a symbol of the Light of the World, and print the words underneath.

Note to the Teacher.—The children may need some help in thinking out symbols, but it is best for the teacher to lead up to the idea, not to give it, as the symbol will have an added significance if it is the product of the child's own mind. Examples would be : an illuminated crucifix, a lantern, a torch, a lamp, a candle, a lighthouse.

16.—Lesson Subject : The Healing of the Infirm Man.

Apparatus.—Picture of any local medicinal spring, or of Lourdes. Picture of healing of Infirm Man.

Reference.—St. John v. 1-18.

Aim.—To show Christ as Lord of Health, one with the Creator.

Introduction.—Discuss any local medicinal spring, or Lourdes, showing picture.

Presentation : 1. The Infirm Man waiting.—Out by the sheep gate at Jerusalem there lay a pool to which the thoughts of all the sick turned longingly. It was carefully protected from the weather, roofed over and surrounded by five porches where the sick might rest; for at certain times a mysterious bubbling arose in the pool, and whoever first bathed in it then was cured of his infirmity.

One Sabbath Day a silent, eager crowd lay waiting for the moving of the waters, and among them one who had so lain year after year; but, almost helpless as he was, he could never be quick enough to get in first. For thirty-eight years he had been ill, and it made it all the worse that his illness was brought on by his own fault—from living a wicked life when he was young. (Instance effects of drunkenness if thought desirable.)

2. The Infirm Man healed.—Narrate vividly verses 6-9, using Bible words for direct speech. Explain how the

feeling of strength and power thrilled through the man, making him ready to obey the command to arise and take up his bed.

Picture his feelings of awe and wonder and gratitude.

3. The Infirm Man glorifies God.—Describe vividly, verses 10-18, again using Bible words for direct speech. Picture the man, with his mattress rolled under his arm, going to his home. Let elder children say how this sight would affect the Jews, with their narrow notions of Sabbath observance. Ask the class where he would go to give thanks for his recovery. Picture him in the Temple, his gratitude at being there again, his sorrow for his past sin and determination to lead a new life. Imagine his longing to know who it was who had healed him. Describe our Lord finding him and the interview in the Temple; then how the man went to the Jews and told them Who had healed him, probably wishing to do Him honour. Let elder children discuss what the Jews would feel towards Jesus for healing on the Sabbath Day, and telling the man to *carry his bed*. Tell how they came to Him in their indignation and how He answered them.

Association.—Let the class find and compare St. John i. 1-3 and Gen. i. 1.

Memory Work.—Cat. 35.

Expression Work.—Write the story from the point of view of the healed man or of an antagonistic Jew; or make a model of an Eastern bed.

17.—Lesson Subject : The Healing of the Ten Lepers.

References.—St. Luke xvii. 12-19; 4 Kings v. 1-19.

Apparatus.—A picture of the healing of the ten lepers, or of Naaman.

Aim.—To show Christ as loving and all-powerful, one with the Creator.

Note to the Teacher.—In this lesson no emphasis is laid on the ingratitude of the nine, because that does not touch our aim.

Introduction.—A few questions on the preceding lesson, bringing out the hopelessness of the man's case.

Presentation : 1. The Lepers' Sad Lot.—This time we see ten men, all very sad because they are hopelessly ill. They are walking along a lonely road at some distance from any houses; their hair is all dishevelled, their clothes torn, their heads and half their faces covered with a cloth. If anyone comes near them they cry sadly: "Unclean, unclean!" and that person hastens away in another direction. For these men are lepers and there is no cure for that disease. It is so dreadful that all fear to catch it, so no one ever goes near a leper or speaks to him; therefore these ten poor men live alone, with only each other for company, in little huts or caves far from any village, for they may not go near the houses of other men. Nine of them are Jews, but one of them is a Samaritan; formerly, when they were well, these Jews would never have been friends with him, but now they have forgotten that old quarrel in the face of their common misfortune.

2. The Lepers' Favourite Story.—These men have no books to read, and they may not go to the synagogue or the Temple, and hear the Bible read, but no doubt they often think over the stories which they used to hear (Ask the class what story they would specially like to remember now, and if they cannot tell proceed as follows, but let the children tell the story if they can.)

There was one story which these poor lepers must have loved more than all others. It was the story of Naaman, who was a great soldier in the service of the King of Syria, but a leper. Of course there was no cure for leprosy, then as now. The King would have done anything to make Naaman well, but there was nothing that he could do. But one day a little Hebrew slave girl who waited on Naaman's wife said to her mistress: "There is a great prophet at my home in Samaria who could make my master well, through the power which God has given him." And they told Naaman what the Hebrew girl had said.

When the King of Syria heard this he determined to send a letter to the King of Israel asking him to arrange for Naaman's cure. So he wrote, saying: "I have sent Naaman my servant to thee that thou mayst have him cured of his leprosy," and sent the letter with a handsome present to the King of Israel at Samaria. But when the King of Israel received the letter he was very troubled and said: "Am I God, to kill and make alive, that this man doth send to me to heal a man of his leprosy? He knows that I cannot do it, and will make this an excuse to fight against me." For he knew that none but God can cure this dreadful disease.

But in Samaria there lived a man of God, the great prophet Eliseus, and he heard of the trouble of the King and sent a message to him, saying: "Why are you so troubled? Send Naaman to me, that he may know that there is a servant of God in Samaria." So Naaman came with his horses and with his chariots and stood at the door of the house of Eliseus; and Eliseus sent a message to him, saying: "Go and wash seven times in the River Jordan, and thy leprosy shall be healed." But instead of obeying, Naaman drove away in a rage. "Behold, I thought he would surely come out to me and stand and call on the name of his God," he said, "and wave his hand over the place, and make me well." Naaman wanted Eliseus to come out and speak to him and *do* something, but this was just what Eliseus had no intention of doing, for he did not want Naaman to think that *he* could heal him, he wished him to understand that *God* would heal him if he obeyed God's servant. But as Naaman drove along, feeling very angry and miserable, his servants came to him and said: "Dear master, if the prophet had told thee to do some hard thing, wouldst thou not have done it? Then why not do this little simple thing and wash in the Jordan as he bids thee?" And then Naaman felt ashamed of himself, and drove to the banks of the Jordan, dismounted from his chariot, and bathed seven times in the river as

Eliseus had commanded; and after the seventh time his leprosy had gone entirely. Then he hastened back to the prophet, and thanked him and said: "Behold now, I know that there is no God in all the earth but in Israel."

Perhaps the Samaritan loved that story even more than the other lepers, for Naaman had found Eliseus in his own country of Samaria.

3. The Lepers' Helper.—The lepers would think the more of that story just now because they had heard tales of a great Prophet Who was even then living among them, and healing the sick. They had never seen Him, but they had heard that He might pass by this way as He was journeying to Jerusalem. So they waited and watched day by day in the hope that He would pass by.

At last they heard that He *was* coming. How eagerly they waited for Him, just outside a village which He must pass through! Then, when at length He came in sight, standing afar off as they had been taught to do, they lifted up their voices in an eager cry for help: "Jesus, Master, have mercy on us!" And as the Lord looked on them they knew that He could and would help them. "Go and show yourselves unto the priests," He said—just that, and nothing more, but the lepers understood. They knew that if ever by a miracle a leper *was* healed he must go at once to a priest to obtain permission to be with other people and to go to church again, and then the healed leper would offer a sacrifice to God. These lepers did not hesitate, they hurried off at once, perhaps they remembered that Naaman would not have been healed unless he had obeyed. And it came to pass that as they went they were healed. And when the Samaritan saw that he had been made well he turned back to thank the One Who had healed him. He fell down at Jesus' feet and worshipped Him, and thanked Him for all His wonderful kindness. And the Lord Jesus said to him: "Arise, go thy way, thy faith hath made thee whole."

Association.—What were the feelings of the King of Israel when he was asked to cure Naaman ?

Why was he so troubled ?

Why did Eliseus send for Naaman ?

By Whose power was Naaman cured ?

By Whose power were the ten lepers cured ?

Then Who must the Lord Jesus be ?

Generalisation.—Help the class to arrive at the following generalisation. “Jesus Christ showed that He was God by using the power of God.”

Memory Work.—Cat. 39.

Expression Work.—Write one of the stories.

Draw a picture-map of Naaman’s journey.

Print the generalisation.

CHRIST’S POWER OVER DEATH.

18.—Lesson Subject : The Raising of the Widow’s Son at Naim.

References.—St. Luke vii. 11-17; 3 Kings xvii. 17-24.

Apparatus.—Pictures of Christ raising the widow’s son, and of Elias restoring her child to the widow of Sarephtha.

Aim.—To show Christ as the Lord of life and death, the loving Creator in Whose hands all creatures are safe.

Introduction.—Rouse the sympathy of the class with any whom they know who have lost husbands or sons in the Great War.

Presentation : 1. The Widow mourns her Son.—The sun shone down in dazzling brightness on the beautiful town of Naim, and its lovely gardens were gay with flowers; its very name meant “the pleasant,” but for all its beauty it had lost its pleasantness for one sad widow there. She had just lost her only son.

She sat on the floor of her house, sobbing bitterly, her long shawl-like garment torn across to show her grief. Everything that could be done had been done, yet he had died, her son, who was the stay and comfort of her life.

Sadder still, she was not sure of meeting him again, nor of where he was now, for she was a Jew, not a Christian, and she knew nothing of the Lord Jesus, though He was living on earth at that very moment, in that very country. Indeed, He was even then walking towards Naim, though He had a long way to come, about twenty-five miles.

2. The Widow longs for Help.—No doubt as she sat there she would think of another widow of long ago who had the great prophet Elias to help her in her trouble. How she must have wished that Elias were near to help her to-day! She little knew Who *was* drawing near. (Let children tell the story of the raising of the widow's son at Sarephta, if they can; if not, continue thus:)

She would think of how that widow's son died, and of how the poor mother went to Elias and asked him to help her, and Elias said, "Give me thy son," and took the child from her arms and carried him up to his own room and laid him on his bed; then he prayed and prayed most earnestly that God would restore the child to life, and then he stretched himself upon the child and prayed yet more earnestly, saying: "O Lord my God, let the soul of this child, I beseech thee, return into his body." And the Lord heard Elias' prayer, and the soul of the child entered into him again, and he was alive once more. Then Elias brought the child down to his happy mother, alive and well. (Show picture.) How this poor mother must have wished that Elias were here now, to restore *her* son to life by his prayers!

3. The Widow meets the Lord of Life.—But now there was no time to think or weep silently any more; the afternoon was fading into evening, and the burial must take place. Every preparation had been made to do honour to the dead, musicians and mourning-women had been hired, and friends had arranged to carry the bier in turns, two at each end.

As the funeral procession left the house all the furniture was turned upside down and laid on the floor to show how all

the world was spoilt for the poor mother. First, went the "funeral orator" telling of all the good deeds which the dead young man had done; then came the mourning-women, chanting sadly: "Alas, the lion! alas, the hero!" and with them two or three men playing plaintive music on long flutes. By the open bier walked the widowed mother, and behind came relations and friends and sympathising neighbours, for it was thought to be a grave religious duty to follow the dead. So the sad procession passed through the streets of Naim and out beyond the town gate to the burial-ground.

And then they met another procession. Coming to meet them was a crowd of people, and One Who walked in front, tall and beautiful, with a look of power and love on His face. He saw the weeping mother and went straight up to her saying: "Weep not!" She must have looked up at Him in amazement, for it was the custom to say, on meeting a funeral: "Weep with them, all ye who are bitter of heart," and to turn and follow the mourners, but on no account to touch the bier, which would make one "unclean." But the Lord bade her "Weep not!" and then He came and touched the bier, and they who carried it stood still. And He said: "Young man, I say unto thee, arise." And he that was dead sat up and began to speak, and the Lord Jesus gave him to his mother. (Show picture.)

Then all the people around were filled with wonder and awe, and some said: "A great prophet is risen up among us," thinking of Elias and the miracles he worked, and others said: "God has visited His people." And throughout all that country they spread abroad the wonderful thing which the Lord had done.

Association.—Let children discuss which of the two comments on our Lord's action was nearer the truth. Was He merely a prophet like Elias? Then why did He not pray long and earnestly before raising the dead, as Elias did? How was it that He could perform this miracle by a mere word? Lead the children to see that our Lord is

God Himself, therefore both life and death are obedient unto Him.

Memory Work.—Cat. 41.

Expression Work.—Write or draw one of the stories, or compare Christ's action with that of Elias.

19.—Lesson Subject : The Raising of Jairus' Daughter.

References.—St. Matt. ix. 18-26; St. Mark v. 21-43; St. Luke viii. 40-56.

Apparatus.—Model or sketch of a large Eastern house and of a cottage; picture of the raising of Jairus' daughter.

Aim.—To show Christ as Lord of Life and Death.

Note to the Teacher.—If the story is new to the children tell it in the usual way, but if, as is probable, it is very familiar, present it in the manner given below. It is sometimes very useful to let the class consider our Lord's miracles from an entirely fresh standpoint.

Introduction.—Question on the last lesson.

Presentation : 1. The Rich Mother envied.—Show the model of the house, and discuss it.

In this house at Capernaum, some twenty-five miles from Naim, lived a mother who had everything which the widow of Naim had not—a beautiful house in this beautiful seaside town, a good and kind husband who was a very important man in the town, a dear little daughter who was a great joy to her. We can imagine what the poor women who lived in these little houses (show cottage) would think of this lady. They respected her greatly, perhaps they envied her, she seemed to have so much and they so little. We will think of one woman in particular, she was poor and was glad to earn money by singing at funerals. (Question the class on this custom.)

2. The Rich Mother pitied.—But one day sad news ran through the town: "The little girl at the big house is very ill. She is growing worse and worse and the doctors can do nothing; whatever will her father and mother do?" They did not envy the rich mother now, though her husband *was*

Ruler of the Synagogue. There was a tremendous storm on the lake one night, the woman in her cottage thought of the mother in the big house, watching by the side of the sick child. In the morning it cleared, and they said that the great Prophet with His disciples had just come back to Capharnaum from the other side of the Lake. He must have been on it in the storm, how wonderful that the boat was not swamped! There was fresh news now: "The little girl is worse; her father has gone to ask the Prophet if He will come and heal her, the doctors say they can do nothing. There is a tale going about that the Prophet made a man well at Naim a short time ago; some say that the man was dead and that He made him alive again, but of course that could not be." So they talked, and the poor woman felt very sorry for the rich woman; things must be bad indeed when the father had gone to the Prophet instead of trusting to the doctor!

Not long after this there came a servant running from the big house to the cottage: "You are wanted, come at once. My little mistress is dead, come and help to sing the funeral chants, you shall be well paid. There are many other women coming too, and many men to play sad music on the flute. My master would wish it, and my mistress orders it. Oh, my poor master! he was not here when the little mistress died; he had gone himself to ask the Prophet of Nazareth to come and heal her. But it is all of no use now, I am going on to find him and to tell him that she is dead, so that the great Prophet need not be troubled to come." And the servant hastened away, and the woman went up to the big house. It was all very sad, she felt, she was such a bright, happy little girl, and she was just growing up to be a comfort to her mother.

The house was full of mourners. There were friends and relations, and many hired mourners, who now began to chant sad songs and play sad music, while the poor mother sat alone weeping, and the little girl lay still and straight upon her flat mattress bed. There was no doubt, alas! that she was dead.

3. The Mother and Father meet the Lord of Life.—As she sang her wailing songs the mourning-woman saw a little group of people enter the house; there was the master Jairus, and the great Prophet with His followers. So He had come, after all! The Prophet looked very stern. “Why make ye this ado and weep? The damsel is not dead, but sleepeth,” He said. Not dead! Why of course she was dead! Were they not all here to mourn for her? The woman burst out into incredulous laughter and all the other mourners joined in. But the Prophet stopped them. “Go out of the house, all of you!” He commanded, “you are not wanted here.” And there was that in His look and manner which made them obey Him instantly, angry and indignant as they were. “Come with Me,” they heard, and saw Him move towards the dead girl’s room with the father and mother and three of His disciples. The mourners probably went out into the courtyard (show on model), where a little silent group of disciples stood, waiting for their Master.

We can almost hear those hired mourners muttering to themselves: “Not dead indeed! They will find out that she *is* dead when they go into the room.” But presently a servant hurries across the courtyard, disappears into the kitchen, and comes back bearing a tray of food in his hands. He has a happy eager look on his face, and is hurrying very much. “What are you doing?” someone asks him. “This is for the little mistress, she is not dead but alive and well, and I was sent in haste for food.”

What could it mean? Well, there was no good in staying here any longer, they had better go home. The doctor must have been mistaken, perhaps he had sent another servant after the Prophet and said she was asleep, not dead after all. But if so, why were they not told? (Let the class here tell what really happened in the sick room. If the question arises, explain that our Lord’s words about sleep would be understood by devout Jews to mean death. It was a way of expressing the hopeful view of death, a sleep,

the awakening from which would be in another world. Some of the Jews believed in immortality.)

Association.—Compare with previous lesson.

Generalisation.—Lead the class to see that the hired mourners doubted our Lord because they did not know Who He was. Draw from the children that He can raise the dead because He is God, and has power over life and death.

Application.—If the widow of Naim or Jairus knew of another dying person, to Whom would they go ?

Would He be glad to be asked for help ?

How do we know this ?

Some are dying now, every minute of the day, how can we help them ?

Lead the children to make a resolution to pray for the dying before the Blessed Sacrament, that day at least, regularly, at the teacher's discretion.

Memory Work.—Cat. 42.

Expression Work.—Write the story.

Print and illuminate "Talitha cumi."

CHRIST'S POWER OVER HUMAN HEARTS.

20.—Lesson Subject: St. Peter.

References.—St. Luke v. 1-11; St. Matt. xiv. 22-33; xvi. 13-20, xvii. 1-8.

Apparatus.—Pictures of the miraculous draught of fishes and of the Transfiguration.

Aim.—To show how Christ changed Simon the son of Jona into St. Peter the Rock.

Introduction.—Remind children of how we sometimes give special names to our friends. Let them give instances.

Presentation: 1. St. Peter taught to follow Christ.—Two fishing boats lay by the beach at Capharnaum, their wet sides glistening in the early morning sun. At a little distance were the fishermen, washing their nets. They were all tired and disappointed after a night's fruitless work.

The two sons of Jona, Simon and Andrew, owned one boat, and the sons of Zebedee, James and John, owned the other; and the four men were friends and worked in partnership. Simon and Andrew were devoted to each other. Simon would never forget that it was Andrew who first brought him to the great Prophet, Jesus of Nazareth, Who had since become his Friend and changed the whole face of the world for him. Andrew had always been one to love and reverence the great, he had been a disciple of St. John the Baptist, and he had seen the Baptist point to Jesus with the words: "Behold the Lamb of God," and he had followed Him. Simon would never forget that moment when Andrew had burst in upon him, his face all shining with eagerness, exclaiming: "We have found the Christ!" Then he had brought him to Jesus, and He had looked at Simon as if He read him through and through, saying: "Thou art Simon, the son of Jona, but thou shalt be called Peter, a Rock." When should he be called Peter? Doubtless when he had won the name.

The fishermen looked up from their work and saw a great crowd of people coming down to the shore, closely following the Lord Jesus Himself. He came straight up to Simon and asked him to lend Him his boat. He was very glad to do so, and the Lord entered it and asked him to push out a little way into the Lake so that He might teach the people on shore, who would hear much better if He were a little way off them, especially as a voice carries more clearly across water. So Simon pushed the boat off, and anchored it, and the Lord sat there and preached to the people, who listened eagerly to the lovely stories He told. When He had finished He turned to Simon and said: "Push out into deep water and let down your dragnets for fish." Simon was amazed. Fishing was *always* done at night, with a lantern hanging at the prow of the ship to attract the fish. Now, in broad daylight, it was most unlikely that they would take any; he was surprised, but he loved and trusted the Lord, and felt that he must

do as He told him. So he answered: "Master we have toiled *all night* and have taken nothing, nevertheless at *Thy* word I will let down the net." Then he rowed out into deep water and flung the nets over the side, and the wind caught the sail and swept the boat along, the net dragging alongside, and suddenly it filled with great fish! So huge was the haul that the net broke with the weight, and they called hastily to their partners in the other boat to come and help them; they hastened up and helped to get the fish on board, and both boats were filled so full that they almost sank beneath the weight of the catch.

Then an overpowering feeling of awe and wonder came over Simon, and he fell down before the Lord, saying: "Depart from me, for I am a sinful man, O Lord." For he knew that a miracle had been worked for him and he felt that he was not worthy to be near One so great and holy; but Jesus said: "Fear not: from henceforth you shall catch men." Simon Peter knew that that meant that the Lord had work for him to do, and he brought his boat to land and followed the Lord Jesus, leaving his trade and his boat and everything.

2. **St. Peter taught to trust Christ.**—Some while after this, when St. Peter had been with the Lord a long time, helping Him with His work, they had all had a very busy, tiring day; they had fed five thousand people out on the hillside, and now the disciples were returning home across the lake, leaving the Lord on shore. (Let the class describe the storm and how the Lord appeared to them.) Now when St. Peter heard the Lord say: "It is I!" he cried: "Lord if it be Thou, bid me come to Thee upon the waters." And the Lord said: "Come!" Then St. Peter got out of the ship and walked on the water to go to Jesus; but when he saw the great waves, and felt the strong wind blowing against him, he was frightened, and the instant he was afraid he began to sink; then he cried: "Lord, save me!" and immediately Jesus stretched out His hand and caught him, saying: "O thou of little faith, why didst thou doubt?"

3. St. Peter taught to believe in Christ.—One day the Lord Jesus asked His disciples: "Whom do people think that I am?" And they answered: "Some say that You are John the Baptist, and some Elias, and some, one of the old prophets come again." Then Jesus said: "But Whom do you say that I am?" And St. Peter answered: "Thou art the Christ, the Son of the living God." And the Lord said to him: "Blessed art thou, Simon son of Jona, because no man has revealed this to thee, but My Father Who is in heaven. And I say to thee that thou art Peter, a Rock, and upon this rock I will build My Church, and the gates of hell shall not prevail against it."

Soon after this our Lord gave St. Peter and St. James and St. John—His three special friends—a further proof of Whom He was, for He knew that He was soon going to die, and that would make it hard for them to believe that He was God.

He took them away by themselves up a high mountain, and there He was transfigured before them, His clothes became very white and shining, exceeding white as snow, and two glorious spirits appeared and talked with Him, and the disciples knew that they were the great prophets Moses and Elias. All around them was a shining glory, the brightness of heaven, the Lord's real home. Then St. Peter was quite carried away, and exclaimed impetuously: "Lord, it is good for us to be here; if Thou wilt, let us make here three little tents of branches, one for Thee, and one for Moses, and one for Elias, and live here altogether." For he felt that it was indeed heaven, and he wanted to stay there always. He only planned to make *three* tents, because no doubt he thought that the Lord would let them share His.

But St. Peter had not realised that we may not enjoy heaven until we have done our work on earth. Even as he explained his plan, a dazzling cloud came down over the Lord and His companions, and a Voice spake out of the cloud, saying: "This is My beloved Son, in Whom I am well

pleased: hear ye Him." And when the disciples heard it they knew that it was the Voice of God the Father, and they were very much afraid, and fell on their faces in awed worship. But presently they felt a touch, and a voice they loved said: "Arise, and be not afraid!" And looking up they saw that they were alone once more with the Lord.

Association.—Let the class discuss what these experiences would teach St. Peter about the Lord Jesus.

Memory Work.—"Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And to thee I will give the keys of the kingdom of heaven" (Cat. 88).

Expression Work.—Describe how our Lord changed Simon into St. Peter, or print and illuminate St. Peter's confession, or draw a symbolic picture of the Church on the Rock.

21.—Lesson Subject : St. John.

References.—St. Mark i. 19, 20; iii. 17; St. Luke ix. 49-56; St. John xiii. 21-38; xviii. 15, 16; xix. 25-27; 1 St. John iv. 16, 21.

Apparatus.—Pictures of the Last Supper and of our Lady and St. John by the Cross. Model of triclinium. (See footnote to Lesson 26.)

Aim.—To show how Christ changed the Son of Thunder into the Apostle of Love.

Introduction.—A few questions on the call of St. Peter.

Presentation : 1. St. John the Fisherman.—Describe how the Lord called St. Andrew also, with St. Peter, and then passing on down the beach looked at SS. James and John and called them, too, to follow Him. "And leaving their father Zebedee in the ship with his hired men, they followed Him." Discuss with the class what they would renounce by so doing—their comfortable home, lucrative trade, influential friends, all to follow a Master Who "had not where to lay His head."

2. St. John the Son of Thunder.—Ask what name Christ gave to Simon; tell the class that He now called SS. James

and John "The Sons of Thunder." Say that we shall soon see why. One day St. John came to Jesus and said indignantly: "Master, we saw a man casting out devils in Thy name, and we told him that he had no business to do it because he is not one of Thy disciples." But the Lord reproved St. John for acting so hastily, saying: "Forbid him not, for if he was doing My work he is a friend of Mine, even if he does not call himself a disciple." Soon after this our Lord and His disciples were journeying to Jerusalem, and they had to pass through the country of Samaria, where the people all disliked Jews—the Samaritans thought that Samaria should be the chief place of worship, instead of Jerusalem, and they hated the Jews for worshipping in Jerusalem. The Lord sent some of the disciples on in front to find lodgings for them in the town which they were approaching; but because the townspeople knew that they were *Jews* and that they were going to *Jerusalem* they would not take them in. St. John was *very* angry at this rudeness to his Master, and asked: "Lord, may we not call down fire from heaven and consume them?" But the Lord answered sternly: "You do not know what you are saying. I am not come to destroy men's lives, but to save them."

Let the class say why they think that St. John was called a Son of Thunder.

3. St. John the Companion.—Tell children that St. John was one of the three who went everywhere with our Lord, and that therefore he saw all the wonderful things which He did. Let them recall some of the miracles of help and healing, and say what he would learn from watching them. Tell the class that we shall now see how this affected St. John's behaviour.

It was at the Last Supper; Jesus and His disciples were sitting round the table, leaning sideways on the couches arranged for them. (Show picture, or model of triclinium.) St. John was lying with his head on the Lord's breast, for he was His dearest friend. Presently the Lord Jesus, looking very sad, said: "One of you shall betray Me."

For He knew who would do it and was giving him a chance to repent. Then St. John and all the others were very sad too, and each wondered if it could be he himself who should do this dreadful thing. St. Peter, sitting opposite, beckoned to St. John to ask who it was, and St. John asked softly: "Lord, who is it?" Then the Lord told them. They all said nothing, but silently watched Judas go out on his terrible errand. (Lead the class to see that this is not how St. John would have acted at one time, he would probably have wished to punish Judas then and there, but now he had learnt his Master's mind.)

4. St. John the Faithful Friend.—After supper the Lord Jesus took His disciples to the Garden of Gethsemane, and St. John was one of those whom He took with Him right into the garden, so that he saw His agony and heard Him ask that the cup might pass from Him, and knew that something very awful indeed must be about to happen. Then, when the men came and took the Lord prisoner, all the disciples ran away in fear, except St. Peter who followed at a little distance, and St. John who walked boldly along right up to the High Priest's house, where he was well known, being a friend of the High Priest. The maid let him in at once, and then he explained that St. Peter was a friend of his and so she let him in too; and there St. John stayed, openly showing his love and friendship for the Lord Jesus, Whom they were treating as a criminal, and making an enemy of the powerful High Priest by so doing.

Later on, when the Lord had been crucified, St. John was still near Him; there he stood by the Cross, with our Blessed Lady, heedless of the jeers and insults of the crowd. And the Lord turned to St. John and showed him that He knew of his great love, by giving him something to do for Him. To His Blessed Mother he said: "Behold thy son," and then to St. John: "Behold thy mother." And from that hour St. John was a true son to her.

Let the class find and read 1 St. John iv. 16, 21 as a summary of what he learnt from his friendship with Christ.

Association.—Let the class discuss the ways in which St. John showed his love, and sum up on B.B. under the heading: "The Son of Thunder becomes the Apostle of Love."

Memory Work.—Cat. 169.

Expression Work.—Write an account of St. John under one of the above titles.

Draw the triclinium.

Print and illuminate "God is Charity."

22.—Lesson Subject: St. Matthew.

References.—St. Matt. ix. 9-14; St. Mark ii. 13-17; St. Luke v. 27-35.

Apparatus.—Picture of the call of St. Matthew.

Aim.—To show how Christ won the love and trust of St. Matthew.

Note to the Teacher.—The office of tax-collector was not necessarily a dishonourable one, but had gained that reputation from the gross exactions and dishonesty of many who held it. The Roman Government expected a certain return, and anything over and above this which the publican could extract he might keep for himself. Consequently, extortionate charges were frequent, and the whole class of tax-collectors earned the hatred of the Jews. Moreover, the Jews extremely resented the Roman occupation, and regarded all who served them as unpatriotic.

St. Matthew belonged to the lowest class of publicans, he was a "little Mokhes," one who personally sat at the receipt of custom. It seems probable that he was not dishonest, for the Evangelists invariably record anything against themselves, just as their fellow Evangelists record all their good deeds, and in this case neither fraud nor restitution is mentioned. From St. Matt. ix. 14 it is thought that St. Matthew's feast was held on a Monday or a Thursday, the Pharisaic fast days.

Introduction.—Question briefly on some of the events which took place at Capharnaum.

Presentation : 1. St. Matthew's Work.—Up and down the Lake of Galilee boats were passing all day long. They left Capharnaum in the afternoon for a night's fishing, they returned in the early morning laden with fish; they passed to and fro across the Lake carrying passengers, and those who came to buy and sell. At the landing-stage was the custom-house, under the Roman Government; for Rome governed Palestine then much as England governs India, because the Jews could not govern themselves. But though the Romans ruled well, and made good laws, and kept order, and built towns and roads, the Jews hated them and never willingly paid their taxes for the upkeep of their roads and waterways. More than that, they hated the tax-collectors, especially those who were Jews themselves; and they had good reason to hate some of them, for they charged much more than was due and kept the money for themselves. These tax-collectors or publicans had got such a bad name that the Jews called them all "sinners," but of course all were not dishonest.

At the custom-house at Capharnaum there was a Jew named Matthew in charge. All day long he sat there, taking toll; every ship which passed to and from Capharnaum had to pay something at the custom-house on the quay: so much for bringing things into the town to sell, so much for taking things out which they had bought, so much per head per person who landed there, or embarked thence.

2: St. Matthew's Hope.—Ask the class Who often came to Capharnaum, Whom Matthew would hear preach in the synagogue, what He would say in those sermons about those called outcasts and sinners. Let them think how this would affect one who was used to being hated, and who had only heard the self-righteous Jewish Rabbis, who made religion seem undesirable. Tell how the Lord often came down to the lake-side to teach, how Matthew would probably hear some of these sermons when he was off duty; ask for an account of the call of the four fishermen as it would reach his ears, what he would think of the miracu-

lous draught of fishes and the healing of the sick. Picture how perhaps ships brought sick people to be healed, how they passed Matthew as he sat in his custom-house—the lame, the blind led by the hand, the feeble carried—and how they returned well and strong, paying their toll cheerfully instead of with the usual scowl. Then there would be the crowds from the town and the neighbouring villages who would come to be healed; and the healed ones would not be only those respected among men, but all in need, beggars and outcasts and publicans and sinners. Question from the class that Matthew would begin to hope that he too might meet with kindness from the Lord.

3. St. Matthew's Call.—One day Matthew saw the great Teacher among a crowd of people down by the shore, evidently teaching them as was His wont. How he must have longed to leave his work and listen! But that he could not do if he wanted to keep his post. The crowd was breaking up now, the Teacher was going home, He was coming towards the custom-house, how Matthew's heart beat at the thought that He might pass near him! He *was* coming this way, yes, right up the steps and under the archway and past Matthew's seat, and as He passed He looked straight at the tax-collector and said: "Follow Me!" Just that and nothing more, but St. Matthew understood. Were they not the same words which He had used to Peter and John? He at once arose and followed Him. Of course he knew what it meant. It meant giving up his well-paid Government appointment and all his comforts, and it meant perhaps even more dislike from the powerful Jews, who all hated this new Teacher Who was so different from themselves; but St. Matthew did not care, it was enough for him that he might serve and follow this wonderful Master, and do His will whatever it might be.

4. St. Matthew's Feast.—St. Matthew felt that he must *do* something for the Lord Who had deigned to be his Friend, so he invited Him to a great feast in his house and asked all his tax-collecting friends to meet Him; he knew

that He would be pleased to know them too. But it was a day on which some of the strict Jews said that a feast ought not to be held: it should be kept as a fast day, they said, but it was a rule of their own invention, and of course the Lord Jesus did not keep these days as fasts. Which should St. Matthew do—please the Pharisees, or make a feast for his Master? He made the feast, a splendid one, and the Lord came to it and was so kind to all St. Matthew's friends; but the Jews were very angry and asked the disciples how it was that their Master was friendly with tax-collectors and such folk, "sinners" as they called them. The Lord at once answered for them: "I came not to be a Friend to those who do not want Me, but to those who do. They that are whole need not a physician, but they that are sick; I am come to help all who need help." Then the Pharisees were angrier still and asked why He did not keep their fast days, but He answered: "Can you make the guests at a wedding fast while the bridegroom is with them? When the bridegroom has left them, then they shall fast."

Lead the class to notice that as St. Matthew was now one of Christ's followers He made it His business to defend him. Let them note also how He claimed the right to decide what fasts should or should not be kept, let them say why.

Association.—Let the class sum up how St. Matthew was taught to love Christ: (a) By proving how good Christ is in Himself; (b) by proving how good He is to others. Write summary on blackboard.

Memory Work.—Cat. 170.

Expression Work.—Write or draw the story.

Print St. Matt. ix. 12 or Cat. 170.

23.—Lesson Subject: Martha and Mary.

References.—St. Luke x. 1-9, 38-42; St. Matt. x. 6-13; St. Mark xiv. 3-9; St. John xi. 1-46.

Apparatus.—Pictures of Christ in the house at Bethany and of the raising of Lazarus. Model of the wealthy Eastern house, with central courtyard.

Aim.—To show how Martha and Mary learnt to love and trust the Lord.

Introduction.—Discuss a picture of Bethany or model of the Eastern house.

Presentation : 1. Martha and Mary entertain the Lord.—Tell how two rich ladies with their brother lived in one of the biggest houses in Bethany, and how it was usual for such people to entertain any strangers who came to the village. Describe how two strangers came one day, disciples of the Prophet of Nazareth about Whom everyone was talking; even these disciples seemed to have some of His power, for they had been healing the sick and casting out evil spirits and preaching to the people. The ladies Martha and Mary went to hear them preach. “The Kingdom of God is come nigh unto you,” they said. Martha and Mary longed to know more, and invited the men to stay with them. “Peace be to this house,” said the strangers as they entered. They were very easy to entertain, eating what was given them and making no trouble. When asked why they were going about preaching and healing they replied that they had been sent by their Master, Who was coming this way Himself presently. Martha and Mary felt that they would like to know Him, and probably told His disciples that they should consider it a great honour if He would stay with them when He came by that way.

Autumn came, and the great Feast of Tabernacles drew near, when the Jews kept their harvest-thanksgiving in the lovely sunny weather, living out of doors all the week in little tents made of the branches of trees, to remind themselves of the time when their ancestors were wandering in the wilderness, without homes and harvest-fields. Martha and Mary had received notice that the Prophet of Nazareth would visit them on His way up to Jerusalem, perhaps would spend the week in Bethany; so they made the most careful preparations. In the big courtyard (show on model), they had erected a little booth for the

Prophet, and a large one where they could all dine, and sit during the day. Martha and Mary would sleep in the house at night; Lazarus, their brother, had gone to Jerusalem for the Feast, but after the first two days he might return and bring important guests with him.

The great Prophet, Jesus of Nazareth, came; He was like no one they had ever seen; there was something in the way in which He spoke and looked which made them feel that He was far above them and yet quite close to them. Martha was very, very busy, and began to get quite worried. There was a great deal to do, for she wanted everything to be as nice as possible for her Guest; also, she could not bear to let the servants wait on Him, it would seem she felt that she must do everything herself. So Martha hurried about, from the house to the tent and back again, arranging meals and household matters. Mary had done all she could, and now she was sitting close to the Master, listening to His wonderful words; she felt that she must keep with Him as much as possible, for that in His presence she was near to God. But Martha was troubled, that was not her idea of entertaining a Guest; she thought that Mary ought to keep on running about (continue in words of St. Luke x. 40-42).

2. Martha and Mary show their Trust in the Lord.—Some time after this a great trouble came to Martha and Mary, their brother Lazarus fell ill and grew rapidly worse. Their thoughts at once turned to the Lord Jesus, they knew Him well by now and felt quite sure that He would help them. So they sent a message to Him: "Lord, he whom Thou lovest is sick." The messenger departed in haste, and Martha and Mary felt relieved, it would be all right now. But before the messenger had time to get back Lazarus died. Then Martha and Mary must have said sadly to each other: "If the Lord had been here he would not have died." Of course the burial had to be at once, with all the sad ceremonies of mourning-women and melancholy music; but the funeral was not in a public

cemetery, because they were rich people and had a private grave—a large cave with stone shelves round it and a great stone which rolled in a groove and blocked the entrance. Presently the servant returned and brought such a strange message from the Lord: "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." What could it mean? Did the Lord think that Lazarus would recover? But he was dead. And still the Lord did not come. But Martha and Mary never doubted Him, they felt that in some way they did not understand He would help them yet. It was on the fourth day after Lazarus' death that Martha heard that the Lord had come to Bethany; she hastened out to meet Him (quote verses 21-27 of St. John xi.). Then the Lord asked for Mary, and Martha went in search of her. She was in the house, probably in the room of mourning, sitting on the floor among the upturned couches and chairs, while the neighbours sat around, trying to comfort her. Martha went up to her and whispered: "The Master is come and calleth for thee;" then Mary got up quickly and went out, while her friends thought, "She is going to the grave to weep there." But Mary went straight to the Lord and fell down at His feet and said: "Lord, if Thou hadst been here my brother had not died." Then the Lord asked where he was buried, and they said: "Lord, come and see." And the Jews who had followed Mary saw how sad the Lord was at the trouble of His friends, and said: "Could not this Man, Who has opened the eyes of the blind, have saved Lazarus from death?" They could not understand it.

They came to the grave. Jesus said: "Take ye away the stone," but Martha nervously interrupted. "He has been dead for four days," she said anxiously. She felt that no good could come from opening the grave of a dead man. But the Lord answered gently: "Did I not say to thee, that if thou wilt believe, thou shalt see the glory of God?" So they rolled away the stone. Then the Lord Jesus prayed aloud to His Father in Heaven, and then He

cried with a loud voice: "Lazarus, come forth!" And he that was dead came forth, all bound with the grave clothes as he was, and the Lord said: "Unbind him and let him go!"

3. **Martha and Mary show their Love for the Lord.**—Let the class discuss how Martha and Mary would feel towards the Lord Jesus; lead them to see that they would want to show their gratitude.

The village of Bethany had arranged to give a feast in honour of the Lord Jesus; everyone round about had seen His wonderful works, He had healed their sick and preached to them, and they wished to show their gratitude. The feast was held in the house of a man named Simon, who had been a leper, but had been healed by Christ. Perhaps he was related to Martha and Mary, as they had a great deal to do with the feast. Martha busily waited at table, as she loved to do, and Lazarus was a guest of honour, second only to the Lord. It was a very happy day; the feast was given on the Sabbath, as was the Jewish custom: perhaps the Lord had spoken to them in the synagogue that morning. The dining-room opened to the courtyard, which was filled with the poor people of the place who had come to watch the feast (a quite usual custom), and in the hope of seeing Jesus, and Lazarus whom He had raised from the dead. Presently Mary came softly up behind our Lord as He lay along the couch by the dining-table; she carried a beautiful alabaster vase of most precious ointment, very valuable, probably a great treasure which she had had by her for some time; this she now broke, and poured some of the rich perfume over His head, and the rest over His feet, which she wiped with her long hair. She knew that the Lord would not be with her much longer; she knew that the Jews were planning to kill Him, and that since He had raised Lazarus they hated Him worse than ever. She knew that the Lord would not save Himself, for He had told her what He had come to do and she understood; so now she brought the most precious thing she had

and broke it at His feet. "And the house was filled with the odour of the ointment." But Judas, who was a thief, grumbled and said: "This ointment might have been sold for much and given to the poor;" it was worth about £9 and he meant to steal the money when it was handed to him for charity. But the Lord took Mary's part: He well understood her action and defended her: "Ye have the poor always with you," He said; "but Me ye have not always." (Or quote St. Mark xiv. 6-9.) For it makes the Lord Jesus glad when His friends show their love for Him.

Association.—Question on the lesson, bringing out that through their kindness and hospitality to strangers Martha and Mary became acquainted with the Lord, that when they knew Him they loved and trusted Him, and when they loved Him they tried to show their love.

Generalisation.—Let the class discuss the way in which Christ won people's love and changed their lives; sum up on blackboard in some such way as follows:

The love of Christ changed—

Simon the fisherman	into	St. Peter the Rock.
The Son of Thunder	,,	The Apostle of Love.
Matthew the Publican	,,	St. Matthew the Apostle.
Two strangers	,,	Devoted friends.

Application.—Christ loves His friends now no less than He loved them then; how can we show our love to Him in return? (Let the children make practical suggestions.)

Memory Work.—Cat. 171.

Expression Work.—Suggest that the children should write down the names of all the Lord's friends of whom they have heard in this section, with a short description of how each one came to know and love Him, or with symbols suggestive of their occupations.

24.—Review Lesson.

Aim.—To arrive at a general conception of the second and third Articles of the Creed.

Review.—Lead the class to realise both the Divinity and the Humanity of our Blessed Lord in some such way as the following, building up a B.B. summary on these lines as the lesson proceeds. The facts must, of course, be questioned from the children.

Jesus Christ

was born by the Holy Ghost of the Virgin Mary	. . .	in a stable:
was worshipped by the Magi	. . .	persecuted by Herod:
was at home in the Temple	. . .	worked at Nazareth:
was acknowledged by the Father and the Holy Ghost	. . .	after submitting to the baptism of John:
never sinned	. . .	was tempted by the devil:
made water wine	. . .	was a Guest at the feast:
fed the five thousand	. . .	was often tired and hungry:
stilled the storms	. . .	slept from exhaustion:
healed the infirm, the blind, the lepers	. . .	never used His power to save Himself pain:
raised the dead to life	. . .	went in danger of death Himself:
was loved and worshipped by His friends	. . .	loved them and wept for their sorrows:

therefore Jesus Christ is truly God and truly Man.

Application.—If Jesus Christ is God and Man, Lord and Friend, we must give Him worship and love, seek His help and do His will. Lead the children to think out what they can do.

Memory Work.—“ I believe . . . in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary ” (Cat. 31, 47).

ARTICLE IV.

“ Suffered under Pontius Pilate . . . and buried.”

Aim.—To show Christ as our Redeemer, “ crushing ” the serpent’s head, and restoring fallen man.

Teacher's Thought.—

One like the Good Samaritan . . .
 Came barefoot, bootless, without spur or spear,
 Riding on an ass's back, brightly he looked,
 Like one that cometh to be dubbed knight,
 To get him his gilt spurs and his slashed shoes.
 Faith sat in a window high, cried "Hosanna, Son of David,"
 As a herald crieth when the adventurous come unto tourney,
 And Jews sang for joy, "Blessed is he that cometh in the name of the
 Lord."

Then I asked Faith what might this to-do all mean,
 And who should fight the tourney in Jerusalem.

"Jesus" says he, "and he shall fetch what the Fiend claimeth."

PIERS PLOWMAN.

25.—Lesson Subject : Holy Week (the First Half).

References.—St. Matt. xxi. 1-17; St. Mark xi. 15-19;
 St. Luke xix. 45-48; St. John xii. 9-19.

Apparatus.—Pictures of the entry into Jerusalem and
 the cleansing of the Temple.

Aim.—To show our Lord as challenging His enemy.

Introduction.—A few questions on the enmity of the
 devil to our Lord, his "lying in wait" for Him, his fear
 that Christ had come to "crush" his head—*i.e.*, render him
 powerless.

Presentation : 1. The Plots of Christ's Enemy.—When
 the devil left our Lord after his defeat in the wilderness it
 was only "for a time"; many and many a time had he
 tempted Him since, and many attempts to hurt Him had
 he made. (Draw from the class that the devil works
 through men.) Just as he made Adam and Eve rebel
 against God, so now he made many of the Jews to hate the
 Lord Jesus. Like Adam and Eve, they wanted a kingdom
 of their own and did not care about the Kingdom of God.
 They expected a King sent from God, but they wanted one
 after their own pattern; one who would be great and rich
 and who would lead them to battle against the Romans,
 and rule over Palestine as an earthly King of the Jews.
 The Lord Jesus had admitted that He was their King, that
 He was God Himself, but He refused to fight or to reign

as an earthly King, and so they refused to believe that He was a King at all. But His miracles frightened them, because many of the people believed in Him when they saw them. (Let the class tell of the raising of Lazarus and its effect.) There in Bethany was feasting and rejoicing, but in Jerusalem the Lord's enemies heard about it, and the devil suggested: *Now you must kill Him.* And the Lord knew all about it, they had tried to kill Him before and He had withdrawn Himself, but now He had other plans.

2. Christ challenges His Enemy.—Narrate the triumphal entry into Jerusalem simply but vividly, in the words of the Bible as much as possible, with direct speech. If the story is very familiar to the class begin it and let them continue. Emphasise the fact that Christ here allowed open homage from the people, and accepted their acknowledgment of His divinity and kingship. Explain that He was riding right into danger, into the very city where His enemies (the Scribes and Pharisees) lived, and were most powerful. If possible let the class draw the analogy between the entry into Jerusalem and the journey into the wilderness of the Temptation. With younger children, tell them that Christ was again challenging His enemy the devil as He had challenged him once before.

3. Christ dares His Enemy to do his Worst.—Tell how our Lord went out that night to Bethany where it was peaceful and quiet, and where He could think and pray. Let the class remember the purpose of His coming—to save us from the devil—and how that could only be done by overthrowing him. He must be dared now to do his worst, once for all.

The next morning the Lord Jesus and His disciples walked into Jerusalem from Bethany. He went straight to the Temple and the sight He saw there shocked Him—it was full of people who were directly disobeying God's commands and behaving irreverently in God's own house. They had droves of cattle and sheep in the very Temple

courts, and tables where different kinds of money were changed, and stalls with cages of doves for sale—just like a market-place. The worst of it was that the scribes and priests, who should have taken care of the Temple, encouraged all this buying and selling because they made money by it: they cared far more for their own gain than for God's honour. And then, as He had done once before, the Lord drove them all out: He signed to the drovers to take away the cattle, He overthrew the tables of the money-changers and the seats of them that sold doves (but not the dove-cages), exclaiming: "It is written, 'My house is the house of prayer,' but you have made it a den of thieves." And the scribes and chief priests heard it and it made them quite determined to kill Him. The Lord Jesus knew their plans quite well, but all that day and the next He taught in the Temple and healed the blind and the lame who came to Him there; and whilst the people wondered at His miracles and listened eagerly to His stories, and while the children followed Him to the Temple courts and sang, "Hosanna to the Son of David," the anger of His enemies increased hour by hour.

He was daring His enemy to do his worst.

4. Christ's Challenge Accepted.—For three days the Lord Jesus had been among the people in Jerusalem, daily, but on the fourth day He stayed quietly in Bethany with His disciples. And in Jerusalem His enemies made plans to kill Him. They saw difficulties in the way. When He came to Jerusalem the people thronged around Him, they loved Him and would fight for Him; how could His enemies make sure of finding Him alone? As they sat there, plotting and planning, in the palace of Caiaphas the high-priest, a man was shown in. It was Judas, one of the Lord's disciples. "What will you give me," he asked, "and I will betray Him to you?" Here was a way out of their difficulty; this man, one of His intimate friends, would tell them when He was alone and defenceless, and they would take Him prisoner and kill Him before ever

He could be rescued. (Draw from the class that this was the devil's doing.)

Association.—Let the class recapitulate our Lord's challenges and say how the Evil One took them up.

Memory Work.—"Our Saviour suffered to atone for our sins and to purchase for us eternal life" (Cat. 55).

Expression Work.—Write an account of the entry into Jerusalem, or of the cleansing of the Temple.

Lead the children to suggest and draw one or other of the following: Palms, a knight's accoutrements, a snake about to strike.

Note on the Feast at Bethany.—"Matthew and Mark assign the actual supper to 'two days before the Passover'; John may merely mean that He came to Bethany six days before (xii. 1-8), not that the supper took place six days before" (*Aids to the New Testament*, Fr. H. Pope). But in lessons for children of this age it is better not to mention the feast as among the possible events of Holy Week; it would tend to confuse the aim and overcrowd the canvas.

26.—Lesson Subject: Holy Thursday.

References.—St. Matt. xxvi. 1, 2, 17-35; St. Mark xiv. 12-31; St. Luke xxii. 7-40; St. John xiii., xiv., xv., xvi., xvii.

Apparatus.—Picture of the Last Supper, sketch of an Eastern dining-table.

Aim.—To show how our Lord prepared His friends for the Passion.

Introduction.—Question briefly on the plots of Christ's enemies.

Presentation: 1. The Preparation for the Passover.—The disciples were feeling very sad on Holy Thursday morning: in His long talk with them on the previous day our Lord had said something which was weighing on their minds. "You know that after two days is the Feast of the Passover," He had said, "and the Son of man shall be delivered up to be crucified." They had heard Him say something

like this before, but they could not bear to think of it, it was too dreadful. Besides, it seemed so impossible. Crucifixion was a Roman punishment for criminals, robbers, murderers and such like—it was the most disgraceful punishment that could be, just as hanging is now; and the Lord had broken no law, He had done nothing to anger the Roman Government, and though the Jews hated Him, they had no power to crucify Him. The disciples must have hoped against hope that He was mistaken.

The two disciples who loved Him best—Peter and John—were probably the most unhappy. The Lord knew this and so He gave them something to do for Him. (Continue in the words of St. Luke xxii. 8-12.) Then Peter and John set out for Jerusalem, and on entering the city they met a man carrying a pitcher of water, just as the Lord had said; so they followed him home and asked the owner of the house if he would allow the Lord to use his ordinary guest-chamber for the Passover feast that night; but instead, he took them up to the best room in the house, the “upper room,” reached by an outer stairway, where they could be quite alone and need not pass through the house; more than that, some of the preparations for the feast were already made for them. Peter and John now went on to the Temple to slay the Passover lamb, which Judas had probably bought the day before; they felt sadder than ever, everything had come true just as the Lord had said—supposing the dreadful thing should come true also? The Evening Sacrifice was going on in the Temple, and to-day the slaying of the lambs formed part of the ceremony, and a portion of each lamb was offered to God; then Peter and John took their lamb home and arranged for it to be roasted whole (Eastern lambs were very small), and then they would see that everything else was ready—unleavened bread, bitter herbs, wine and water, vinegar in a bowl, and a mixture called “charoseth,” which was a paste made of nuts, raisins, apples, and almonds, made thick so as to resemble the clay on which the Israelites worked in Egypt.

2. **The Paschal Feast.**—In the evening the Lord came with the Twelve. All was prepared. The room was bright with lamps, and on both sides and at one end of the tables were couches for the guests to lie upon, reclining on one elbow. First, they would retell the story of the first Passover (let the class tell it, and how it was eaten in haste, *standing*), but now it was a strict rule that the Passover feast must always be eaten reclining on a couch, to show that they were in the Promised Land, in ease and safety. Our Lord specially wanted the disciples to think to-night about the meaning of the Passover—the blood of the lamb which saved the Israelites from the destroying angel, the body of the lamb which gave them strength to take the hard journey before them. They had heard it all so often, they repeated it all again, but they did not understand.

3. **The New Passover.**—Then the Lord Jesus explained; He took bread and blessed it and gave thanks and brake it and gave to them saying: “Take, eat, this is My Body which is given for you”—a new Food to give them new life and strength; and then in like manner He took a cup of wine, saying: “Drink ye all of this, for this is My Blood which is shed for you and for many for the forgiveness of sins”—the Blood of another Lamb, to save them from the death of sin. The disciples would remember that the Passover lambs were slain in the Temple and offered to God; if the Lord Jesus in giving them His Body and His Blood meant that He was the Passover Lamb of which the others were but types, He must be about to offer Himself to God for them. But how could He be slain? Who would harm Him? Sorrowfully sounded the Master’s voice, “I say unto you that one of *you* shall betray Me.” (Continue in words of St. John xiii. 22-30.)

The disciples began to understand.

4. **The Lord Jesus comforts His disciples.**—Their Master Himself was the Paschal Lamb, He was going to die, He would be betrayed by one of them, the one who had just gone out into the night; but as the door closed behind

Judas the Lord Jesus said: "Now is the Son of Man glorified, and God is glorified in Him." He wanted them to understand clearly that all which was about to happen was the *Will of God*. "Where I go you cannot follow Me now," He warned them, "but you shall follow Me presently. I go to prepare a place for you." But they must not be sad when He had gone. "Peace I leave with you," He promised them. "My peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. If you loved Me you would indeed be glad, because I go to the Father. And now I have told you before it come to pass, that when it shall come to pass, you may believe. I tell you the truth, it *is* for your good that I go away, for if I go not the Comforter will not come to you; but if I go, I will send Him to you. These things have I spoken to you that in Me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world." So the Lord comforted His disciples, trying to make them understand that He was dying for them of His own free will, out of His exceeding love; and that, if they would but trust and wait, though sorrow would endure for a night, joy should come in the morning.

They had left the supper room and gone out beyond the city to Mount Olivet, and now the Lord led the way to a certain garden which He loved and whither He often went; then, leaving His disciples, He went away into the shade of the olive-trees to pray and to be alone with God.

Memory Work.—"Jesus Christ is called our Redeemer because His Precious Blood is the price by which we were ransomed" (Cat. 56).

Expression Work.—Draw an Agnus Dei, or the Host and Chalice.

Write an account of the Passover or of the Last Supper.

Note on the "Guest-chamber" and the Triclinium.—"The disciples were not bidden to ask for the chief or 'upper chamber,' but for . . . the 'hostelry' or 'hall'—

katalyma . . . if an apartment, at least a common one, certainly not the best. Except in this place the word only occurs as the designation of the 'inn' or 'hostelry' (*katalyma*) in Bethlehem . . . as He was born in a *katalyma*, so He would have been content to eat there His last meal . . . but the unnamed disciple would assign to Him, not the hall, but the best and chiefest, 'the upper chamber,' or *aliyan*, at the same time the most honourable and the most retired place" (Edersheim).

"Amongst the Jews, when a feast was to take place, tables were arranged so as to form three sides of a hollow square. By the space between them the servants had access to the tables . . . *couches* of the same height as the tables were placed along them. On these the guests reclined, resting their left elbows on a cushion, with their feet stretched out behind them on the couch. Stuffed mattresses covered the couches, and are alluded to in St. Mark vii. 4 . . . the coverings of the couches . . . were washed with scrupulous care. This threefold table was called a 'tricladium' by the Romans, and from this term . . . *archi-triclinos* (steward of the feast) is derived (St. John ii. 8)" (Kitchin).

27.—Lesson Subject : Good Friday.

References.—St. Matt. xxvi. 36 to end of chapter xxvii.; St. Mark xiv. 32 to end of chapter xv. St. Luke xxii. 39 to end of chapter xxiii.; St. John chapters xviii. and xix.

Apparatus.—Pictures of the Passion.

Aim.—To show our Lord in mortal combat with His enemy.

Note to the Teacher.—If the class is susceptible to poetry, put up a picture of Gethsemane and quietly recite the following verses, otherwise omit them. Narrate the Passion very simply, putting up the pictures without comment as they come into the narrative. With all but the youngest children incapable of discussion break up the narrative as suggested, that the children may understand the Passion

as a *conflict with the devil*, the sequel to the Temptation in the wilderness.

Introduction.—A few questions on the end of the previous lesson: Our Lord in Gethsemane.

Introductory Presentation.—Put up a picture of Christ in Gethsemane.

Into the woods my Master went
Clean forespent, forespent;
Into the woods my Master came
Forespent with love and shame.
But the olives they were not blind to Him;
The little grey leaves were kind to Him.
The thorn-tree had a mind to Him
When into the woods He came.

Out of the woods my Master went
And He was well content;
Out of the woods my Master came
Content with death and shame.
When death and shame would woo Him last
From under the trees they drew Him last:
'Twas on a tree they slew Him last
When out of the woods He came.

1. **In Gethsemane.**—Narrate simply: St. Luke xxii. 41-45; St. John xviii. 4-10; St. Matt. xxvi. 52-54; St. Luke xxii. 52, 53. Emphasise the last verse; discuss with the class the similarity between these temptations and those in the wilderness: to save Himself and win allegiance by showing His power; then, by descending from the pinnacle of the Temple, now by summoning angels to His aid, or by letting His enemies continue to feel His power as when they just now recoiled involuntarily from Him. Let the class recall our Lord's rule in this matter.

2. **Before Annas and Caiaphas.**—St. John xviii. 12-24; St. Mark xiv. 55-64. Refer to the temptation to obey the devil rather than God. The devil being the father of lies hoped to make our Lord *imply* an untruth in order to save Himself: it was His admission of His divinity which signed His death-warrant. Let the class think of Christ's rule in this matter also.

3. **St. Peter's Denial.**—St. John xviii. 25-27; St. Luke xxii. 55-62. "Everyone is forsaking You," taunted the devil.

4. **Before Pilate and Herod.**—St. Luke xxiii. 1-23; St. John xix. 1-16. Here again, had He but shown His power, He could have escaped. He might so easily have worked a miracle to please Herod, or complained of the Jews to Pilate who hated them, instead of letting them bring false accusations against Him.

5. **The Crucifixion, Death, and Burial.**—St. John xix. 17-24; St. Matt. xxvii. 39-43. Let the class recall to mind our Lord's rule never to use His power to help Himself. St. John xix. 28-30; St. Luke xxiii. 47-56.

Association.—Let the class consider who, to all appearance, had won.

“Command that these stones be made bread,” once tempted the devil, and Christ refused; now when He cried, “I thirst!” they gave Him vinegar to drink. “Show Your power and all will believe in You,” suggested the devil: now the people taunted Him with His helplessness. “Worship me, and all the kingdoms of the world shall be yours,” promised the devil: now in insult, they called Him the King of the Jews. Farther back yet, in the Garden of Eden, death was sent as a punishment for sin, and now the Promised One, the Saviour-King, was dead, and buried in a garden. But there was this difference. Adam died because he was *disobedient*, Christ died because He was *obedient*. The devil had no doubt at all about who had won; the only victory for him lay in making Christ disobedient, and he had failed utterly and knew it well: he had hurt the Saviour's heel, (does He not bear the marks still ?), but he himself had received a mortal wound. (As far as possible, question the above from the class.)

Memory Work.—Cat. 52, 53, 54.

Expression Work.—Describe the price which our Saviour paid for our redemption.

Describe the conflict between our Lord and the Evil One.

Draw the symbols of the Passion.

Sing the *Stabat Mater*.

28.—Lesson Subject : The Sign of the Cross.

Apparatus.—Picture of a knight holding his sword.

Aim.—To review the section, bringing out the aim, and to teach the significance of the sign of the Cross.

Introduction.—Put up a picture of St. George or of some other knight; let the class notice his cross-hilted sword.

Presentation : 1. The Dragon-haunted City.—“ On a time (St. George) came to a city . . . and by this city was a pond like a sea, wherein was a dragon which envenomed all the country. And on a time the people were assembled for to slay him, and when they saw him they fled. And when he came nigh to the city, he venomed the people with his breath; and therefore the people of the city gave to him every day two sheep for to feed him, because he should do no harm to the people, and when the sheep failed there was taken a man and a sheep. Then was an ordinance made in the town that there should be taken the children and young people of them of the town by lot, and every each of one as it fell, were he gentle or poor, should be delivered, when the lot fell on him or her. So it happed, that many of them of the town were then delivered, insomuch that the lot fell upon the king's daughter, whereof the king was sorry, and said unto the people: ‘ For the love of the gods take gold and silver and all that I have, and let me have my daughter.’ They said: ‘ How sir? Ye have made and ordained the law, and our children be now dead, and ye would do the contrary. Your daughter shall be given, or else we shall burn you and your house.’ ”

2. St. George to the Rescue.—“ When the king saw he might no more he began to weep. . . . Then did the king do array his daughter like as she should be wedded, and embraced her, kissed her, and gave her his benediction, and after led her to the place where the dragon was. When she was there, St. George passed by; and when he saw the lady he demanded the lady what she did there, and she said,

'Go ye your way, fair young man, that ye perish not also.' Then said he: 'Tell me what have ye, and why weep ye, and doubt ye of nothing.' When she saw that he would know, she said to him how she was delivered to the dragon. Then said St. George: 'Fair daughter, doubt ye nothing hereof, for I shall help ye in the Name of Jesu Christ.' She said: 'For God's sake, good knight, go your way, and abide not with me, for ye may not deliver me.' Thus, as they spake together, the dragon appeared, and came running to them; and St. George was upon his horse, and drew out his sword, and garnished him with the sign of the Cross, and rode hardly against the dragon, which came towards him, and smote him with his spear, and hurt him sore, and threw him to the ground. And after said to the maid: 'Deliver to me your girdle, and bind it about the neck of the dragon and be not afear'd.'" (From *The Golden Legend*.)

Association.—Let the class briefly recall the main points of the story; the cruel dragon which had the city at its mercy, the helpless people as represented by the princess, the gallant knight who fought the dragon at the risk of his own life, and mortally wounded him. Ask the children if this story reminds them of anything they have just learnt; help them to suggest the Evil One, the serpent, who in the Garden of Eden obtained such a hold on *us* that we were at his mercy, so that he would have destroyed us one and all had not our Knight come by, and saved us by His sword, the Cross.

Sum up as follows on B.B. :

The dragon meant to devour the city	- - -	The devil meant to destroy the world.
St. George fought the dragon	- - -	Our Lord fought the devil.
St. George conquered the dragon with his sword and spear	- - -	Our Lord conquered the devil by His Cross.

Illustration.—Sixteen hundred years ago mighty battles were raging much like the recent battles of the Great War. Four great Emperors were fighting together. Three of

them hated the Christians and killed their Christian subjects; but the fourth, Constantine, became a Christian himself. How the Christians hoped that Constantine would win! And he *was* winning, but a mighty battle against strong enemy forces lay before him, and everything depended on the result. Suddenly, in broad noonday, there appeared in the sky a shining Cross with the words *In hoc signo vinces* (In this sign thou shalt conquer) blazing round it. Constantine and all his army saw the Cross in the sky; and in a dream that night our Lord appeared to the Emperor and told him to take the Cross for his standard; so he went into battle with the sign of victory emblazoned on his banners, and conquered gloriously.

Draw a large cross on B.B. Question from the class that our Lord was sent by God the Father (draw two hands above the cross), and helped by God the Holy Spirit (draw a dove between the hands and the cross), so that the Holy Trinity all worked together for our salvation from the Evil One.

(This is an early representation of the Holy Trinity. Be careful to explain that the hands are only a *symbol* of God the Father, suggestive of His power and protective care. Remind children that *no man hath seen God* because He is a Spirit, therefore we can have no picture of Him, we can only picture God made Man, our Blessed Lord. If preferred, this symbolic drawing may be prepared beforehand, and the symbols uncovered as required.)

Generalisation.—Help the class to arrive at the following:

“Jesus Christ our Saviour conquered the devil by His obedience, even unto death on the Cross; therefore the Cross is the sign of our salvation.”

Application.—As our Lord has done so much for us, what shall we do for Him? (Obey Him rather than listen to the devil.)

How do we know that He can help us when tempted?

What sign shall we make when tempted?

Of what will that sign remind us?

Memory Work.—"We make the sign of the cross—first to put us in mind of the Blessed Trinity by the words: 'In the name of the Father, and of the Son, and of the Holy Ghost; and, secondly, to remind us that God the Son died for us on the cross, by the very form of the cross which we make upon ourselves'" (Cat. 59, 60, 61).

Expression Work.—Write the story of St. George, or the story of the Shining Cross.

Draw Constantine's vision, or copy the drawing on the B.B.

ARTICLE V.

"He descended . . . from the dead."

Aim.—To show Christ as the mighty Conqueror of death, yet still the intimate Friend of man.

Teacher's Thought.—"Death shall no more have dominion over Him" (Romans vi. 9).

"You are My friends if you do the things that I command you" (St. John xv. 14).

29.—Lesson Subject: "He descended into Hell."

References.—St. Luke xvi. 19-26, xxiii. 39-43; 1 St. Peter iii. 19, 20.

Apparatus.—A picture of the angel with the flaming sword at the gate of Eden.

Aim.—To explain something of our Lord's descent into hell.

Introduction.—Describe in words or put up a picture of the angel guarding the gate of Eden, let the class recall and tell the story.

Presentation: 1. The Gate of Heaven closed.—Take up, or supplement (as the case requires), the story of the expulsion from Eden as told by the class, bringing out that by sin Adam and Eve had closed not only Eden, but also heaven, both to themselves, and to us their children. God walked in the garden with them before they sinned, and made the garden heaven by His Presence; and He

would also have let them enter heaven without passing through death. Death was the punishment of sin.

2. Those who waited without the Gate.—The gate of heaven was closed, but countless people died year by year, many of whom loved God and tried to please Him; what became of them? (Let the children recall all the holy persons of the Old Testament dispensation of whom they have heard—Abraham, Moses, David, etc., and think out the position for themselves: God would not send them to hell, and heaven was barred to them, holy as they were.) The Jews knew that there was a place of waiting for holy souls, and for those, too, who had sinned but had been sorry. They called this place “paradise,” which meant a park surrounding a palace, thinking of it as on the outskirts of heaven; or they called it “Abraham’s bosom,” thinking of it as a feast where they reclined on couches, each with his head against the breast of his neighbour; and as they could not be in the actual presence of God, they felt that to be with Abraham His friend was the next best thing. Our Lord spoke of this place in one of His stories:

There was a poor beggar man who was too ill to work, and could do nothing but lie at a rich man’s gate, living on the bits of broken food which he gave him—a dreadful life, full of pain, cold and hungry in winter, burning with heat and thirst in summer; but Lazarus never complained, he loved God and bore his troubles patiently to prove his love; and so when he died angels came and carried him to “Abraham’s bosom,” and he was comforted. But this happy place, which is also called “limbo,” adjoined *hell*, for the selfish rich man went there when *he* died, and he could *see* Lazarus with Abraham, and called to him for help, but Abraham told him that there was a great gulf between them which might not be crossed.

3. The Gates of Heaven opened.—When our Lord was hanging on the Cross, with a crucified thief on either side of Him, one of them began to insult Him, repeating that old taunt of the devil, “If Thou be Christ (a King) save

Thyself and us." But the other thief rebuked him, saying, "We deserve our punishment, but this Man has done nothing wrong;" and then he turned to our Lord and prayed, "Lord, remember me when Thou comest into Thy kingdom." *He* knew that our Lord was a King, for he had been watching Him, and only a king could show such royal dignity. Then Jesus said to him, "This day shalt thou be with Me in paradise." Paradise! the park of the kingly palace. Soon afterwards our Blessed Lord died, and His soul descended to limbo or paradise; we can imagine how Abraham and Moses and David would welcome Him! They knew that God had promised a Saviour—how wonderful it must have been for them when Christ Himself came to them and told them all that He had done, and flung open to them the gates of heaven!

Memory Work.—"As soon as Christ was dead, His blessed soul went down into that part of hell called limbo, a place of rest, where the souls of the just who died before Christ were detained, because they could not go up to the kingdom of heaven until Christ had opened it for them" (Cat. 63, 64, 65).

Expression Work.—Make a list of God's friends who would be most eager to welcome our Lord in limbo.

Draw a symbolic picture—the palace (heaven), the park (paradise), the deep gulf (hell).

30.—Lesson Subject: The Resurrection of our Blessed Lord.

References.—St. Matt. xxvii. 62 to xxviii. 10; St. Mark xvi. 1-11; St. Luke xxiii. 50 to xxiv. 12; St. John xix. 38 to xx. 18.

Apparatus.—Picture or model of a Jewish tomb, pictures of the resurrection morning.

Aim.—To show how, in His Resurrection, our Lord conquered death.

Introduction.—A few questions on the last lesson, bringing out that the soul of our Lord descended into limbo.

Presentation : 1. The Body of our Lord laid in the Tomb.

—When the Lord Jesus died on Good Friday afternoon a rich disciple of His went to Pilate and asked if he might take away His body and bury it. He could not bear to think of Him being buried carelessly with the two thieves in a common grave. As St. Joseph of Arimathea was rich and powerful Pilate granted his request; he would have refused if any of the poor fishermen disciples had asked. So Joseph took away the Precious Body to bury in his own new tomb; and another rich friend, Nicodemus, came to help him, bringing spices to put in the folds of the linen cloths which they wrapped around Him.

We know exactly what these garden tombs of the rich Jews were like, because some of them have been found, and we have written descriptions of them too. (Joseph's was a *loculus* tomb, as is proved by the details given in the Gospels.) So we can see Joseph and Nicodemus reverently carrying our Blessed Lord's Body through the garden up to a cave in the rock, which had been hollowed out to form a stone room; they would stoop under a low doorway and lay the Body down in a little court; then they would take long strips of linen—perhaps they tore into strips the linen cloth in which He was wrapped—and they would wind the strips round and round His Body; and in between the folds they put spices—ground myrrh and aloe wood, quantities of it, over five stone weight; then they bound a cloth round His head, and lifted the Precious Body and carried it into the inner room of the tomb and laid it reverently on a low stone shelf. They did all this because they thought that the spices would help to preserve the Body till the Last Day; it was a Jewish custom, and they had not the least idea that the Lord Jesus had no need of any such things. They did it out of love for Him, but they were forced to do it hastily, for this was a Friday, and the Jewish Sabbath began at six o'clock, after which they might do no more work; perhaps they intended to come back and finish the embalmment after the Sabbath. So they left the tomb, closing the door with

a great round flat stone, which rolled back in a groove when released from its wedge and settled in front of the door. It was very heavy, and would take two or three men to push it up the slanting groove again.

The women friends of our Lord watched where they had laid Him; they also wanted to bring spices to put in His grave, but there was no more time, so they planned to do it early on the morning after the Sabbath.

2. **The Tomb sealed and guarded.**—But the enemies of the Lord were uneasy. They remembered, what the disciples had forgotten, that the Lord had said that He would rise again after three days. So the next day they went to Pilate, saying, "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again'; command therefore that His grave be carefully guarded until the third day, lest His disciples come by night and steal Him away, and say unto the people: 'He is risen from the dead,' for if they believe *that* it will be worse than merely believing Him to be a good man while He was alive." Pilate answered: "Very well, take a guard of soldiers and do as you like about it." So they went in great triumph and sealed the tomb by putting a lump of clay where the rolling stone joined the wall, and stamping the wet clay with a seal, that they might know if anyone broke in; and then they set a guard of soldiers to watch unceasingly.

3. **The Empty Tomb.**—Very, very early, while it was yet dark, St. Mary Magdalene and one or two of her friends went to the tomb in the garden, carrying bundles of spices to put in the grave of the Lord. They knew nothing about the guard of soldiers, the one thing that troubled them was how they were to roll away the stone from the door. But when they reached the tomb the stone was rolled away, and no soldiers were there! For earlier yet on that first Easter morning the Angel of the Lord had descended from heaven amidst a great earthquake, and rolled back the stone, and sat upon it, and his countenance was like lightning and

his raiment white as snow; and when the soldiers saw him they trembled, and wellnigh fainted for fear, and fled away into the city to tell the chief priests. It would seem that St. Mary Magdalene was in front of the other women; she probably hastened forward because of her great desire to reach the tomb of her Lord, but when she saw the stone rolled away she was overcome with grief, feeling sure that someone had stolen His Body; therefore, never waiting to look in, she ran back to the city, to St. John and St. Peter, and said to them: "They have taken away the Lord out of the sepulchre and we know not where they have laid Him." Then St. Peter and St. John started off in haste, and ran to the garden to see for themselves. But meanwhile, the other women reached the tomb, and timidly peeping in, they were startled to see a dazzling angel sitting by the shelf where the Body of Jesus had lain, *and the shelf was empty*. "Why seek ye the Living among the dead?" asked the angel. "He is risen, He is not here, behold the place where they laid Him. Go quickly and tell His disciples that He is risen from the dead." Then they went out quickly and fled from the sepulchre, trembling with fright, and they were afraid to tell anyone what they had seen.

Then St. John arrived, he had outrun St. Peter, and stooping down he looked into the tomb and saw *the linen clothes lying on the shelf with the heavy spices still in their folds*. Then St. Peter came up and entered the tomb, and he, too, was instantly struck by the position of the wrappings, lying in their folds, in no way disturbed, the cloth which had been wound round the head still lying swathed turban-wise by itself. St. John now entered too, and looked carefully, and *knew what had come to pass*. (Let the class think out for themselves the meaning of the folded wrappings—i.e., that the Body had not been stolen, else all would have been in disorder, neither had it risen from a swoon for then the grave clothes would have been unwrapped and the spices scattered—refer to the command at the raising of Lazarus: "Loose him and let him go"—but this Body had been

withdrawn without disturbing anything in the least, therefore it was not now as other bodies are, some stupendous miracle had taken place.)

4. **The Risen Lord.**—St. Mary Magdalene could not keep away from the tomb, she went back and stood outside weeping. Presently she stooped down and looked in and saw two angels, the one at the head and the other at the feet where the Body of Jesus had lain. “Woman, why do you weep?” they asked kindly. “Because they have taken away my Lord and I know not where they have laid Him,” she answered broken-heartedly. Then she turned back to the garden and saw Someone standing there, but she did not know Who it was. She thought it must be the gardener. The Stranger said to her: “Woman, why do you weep? Whom do you seek?” She answered eagerly, “Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away.” Jesus said to her “Mary!” in the voice she knew so well, and with a glad cry she flung herself at His feet.

Afterwards our Lord met the frightened women and made Himself known to them, and they came and held Him by the feet and worshipped Him. And He said to them: “Be not afraid.”

Association.—Let the class consider how that the triumph of Christ was now complete: He had remedied man’s disobedience by His perfect obedience, and He had drawn the sting from man’s punishment by conquering death itself—death has no more power over Him, and He has promised us: “Because I live you shall live also.”

Memory Work.—“After Christ had been dead and buried part of three days, He raised His blessed body to life again on the third day. Christ rose again from the dead on Easter Sunday” (Cat. 66, 67).

Expression Work.—Write an account of the Resurrection from the point of view of St. Mary Magdalene, St. Peter, or one of the guard.

Describe how it was that SS. Peter and John knew that the Lord was risen even before they saw Him.

Draw the tomb and grave clothes.

CHRIST'S COMMANDS TO HIS FRIENDS. .

31.—Lesson Subject : To Believe (St. Thomas and Others.)

References.—St. Luke xxiv. 13-43; St. Mark xvi. 12, 13; St. John xx. 19-29.

Apparatus.—Pictures of the walk to Emmaus and the appearance to St. Thomas.

Aim.—To show our Lord teaching His friends to believe.

Introduction.—Question briefly on the last lesson, bringing out the disciples' difficulty in believing that Christ had really risen from the dead.

Presentation : 1. The Walk to Emmaus.—On that first Easter Sunday afternoon two men were walking out to a village beyond Jerusalem. They had known and loved the Lord Jesus, and were now talking sadly about His death and burial. And as they walked and talked, Jesus joined them, but they did not know Who it was.

“What are you talking about which makes you so sad?” He asked them. And one of them, named Cleophas, answered: “Are You a stranger in Jerusalem, and so do not know the things that have happened there this last week?” “What things?” asked the Lord. “About Jesus of Nazareth,” they answered, “Who was a great Prophet; but the chief priests and our rulers hated Him, and condemned Him to death and crucified Him. And we had hoped that He was the Promised One, Who should have redeemed Israel. Besides, it is now the third day since He was killed, and we had hoped that something might happen on the third day, from what He said to us. Certainly some of our women friends said that they found His tomb empty this morning, and told a tale of angels who said that He was alive; but when some of the disciples went to see

they only found the empty tomb—they saw nothing of the Lord.”

Then the Lord Jesus said to them, reproachfully, “ Oh, how slow you are to believe God’s promises, how foolish not to understand all that is written in the Scriptures about the Promised One, the Christ. Do you not remember that God has promised all along to send a Saviour Who should crush the serpent’s head, though the serpent should lie in wait for His heel ? for some would hate Him and kill Him, but He should conquer in the end. Now all this has come to pass, Christ has come, and has fulfilled all the will of God the Father: He has lived on earth, and suffered and died for man, and now He has risen again from the dead, which was all part of God’s plan. So everything is put right once more, and God and man can be friends together again, as they were before Adam sinned.”

In some such words as these the Lord Jesus explained the promises in the Bible to them as they walked along, and they understood at last all that had seemed so dark and strange before. When they drew near to the village where they were going, He seemed as if He were going farther, but they begged Him to come in and have supper with them. Then, as they were sitting at table, He took bread and blessed it and gave to them, and instantly the two men knew Who He was; and He vanished out of their sight. And they said to each other: “ Did we not feel Who it was when He spoke to us so wonderfully, as we came along ? ” Then they hurried back to Jerusalem to tell the good news to the others.

2. The Appearance to the Apostles.—Cleophas and his friend found the apostles and other friends of the Lord all gathered together. A joyful cry greeted them as they entered: “ The Lord is risen indeed ! ” “ He has appeared to Simon Peter,” added one, and others told of all they knew. With intense interest they listened to Cleophas’ story; and as they talked, and while those who had not seen the Risen Lord longed intensely to see Him too, Jesus Himself stood

in the midst of them, saying: "Peace be unto you." But they were terrified and thought that they saw a spirit, for *He had passed through closed doors*. (Continue in the words of St. Luke xxiv. 38-43.)

3. **The Trial of St. Thomas.**—But one disciple, St. Thomas, was not with them when Jesus came. St. Thomas was going through a most terrible time. He was one of those who most loved the Lord, he used to worry lest danger should befall Him, and he puzzled over everything He said; it took him a very long time before he could understand things. Months ago, when Lazarus of Bethany was ill and the Lord was preparing to go to him, and the disciples reminded Him how dangerous it was, it was St. Thomas who said: "Let us also go that we may die with Him." He thought that the Lord could not prevent danger coming, and that He would be helpless when it came. He had no idea Who He was.

At the Last Supper, when the Lord spoke of returning to His Father, it was St. Thomas who asked for an explanation: "Lord, we know not whither Thou goest, and how can we know the way?" but he could not understand the Lord's answer. He had to have things made *very* clear to him before he could believe; he had to see things for himself; he could not take anyone's word for it.

(Let the class now think out how St. Thomas would receive the stories of Christ's Resurrection; let different children recount the different disciples' experiences from their point of view, and imagine St. Thomas's replies, his sad incredulity—*e.g.*, the accounts of St. Mary Magdalene, the other women, SS. Peter and John at the empty tomb, the two from Emmaus, and finally the account of the appearance in the upper room. Repeat St. Thomas's heartbroken cry at missing this so much desired proof (St. John xx. 25).

4. **The Revelation to St. Thomas.**—Use the words of St. John xx. 26-29; emphasise the last sentence.

Association.—Let the class think out some of the examples among the Lord's friends of misunderstanding and unbelief *until the Lord explained*—*e.g.*, St. Mary Magdalene and the other women, Cleophas and his companion, St. Thomas—show that they had the Bible prophecies and our Lord's own words to help them, but they were unable to realise the fulfilment of prophecy until Christ explained, and showed Himself to them.

Application.—Repeat St. John xx. 29. Let the class think to whom this specially applies—to the Church, to us. Ask them to think what it means. Explain that the disciples had the Scriptures (the Old Testament) and the words of Christ (the New Testament) to teach them about God's plan, and yet they could not understand it till Christ Himself explained it all to them. Show that we have the Bible too, but we cannot understand it unless our Lord explains. Ask how He explains nowadays: by the Church which acts for Him—*i.e.*, by our teachers, bishops and priests and those who teach for them. And to us who believe what God has revealed in His Church our Lord promises a special blessing, even greater than the blessing given to those who knew Him when on earth. Repeat St. John xx. 29. Tell that those who have the Bible *unexplained* by our Lord are still unable to believe that God's promises have been fulfilled. (Give no details here.)

Memory Work.—“Faith is a supernatural gift of God which enables us to believe, without doubting, whatever God has revealed, because God is the very Truth, and can neither deceive nor be deceived. I am to know what God has revealed by the testimony, teaching, and authority of the Catholic Church” (Cat. 9, 10, 11).

Expression Work.—Print and illuminate either St. Thomas's confession of faith, or “Blessed are they that have not seen and have believed.”

Describe one of our Lord's appearances to His friends.

32.—Lesson Subject : To Work (St. Peter).

References.—St. Matt. xvi. 18, 19; St. Luke xxii. 24-34; St. John xiii. 1-16; xxi. 1-17; St. Matt. xxvi. 35.

Apparatus.—A picture of the appearance to the disciples by the Lake.

Aim.—To show how our Lord trained St. Peter to work for Him.

Introduction.—Ask the class what profession or trade attracts them the most; get several children to name one; then get them to name a leading member of any such trade or profession (it is immaterial whether it be an admiral or a local carpenter), and draw from the children that he only attained his present position by working hard and training for it. Help them to see that the higher the work the harder the training.

Presentation : 1. St. Peter chosen.—Just as God the Father had a plan which our Lord carried out, so our Lord Himself had a plan, and He depended on His disciples to carry it out. As yet they did not know what it was, though He had been preparing them for it. Now when a band of people are given a task to do they need a leader (instance Girl Guides, Boy Scouts, etc., with their patrol leaders); the Lord had selected the twelve Apostles to carry out His plan, and He meant to make one of them their leader. Which should it be? Our Lord watched carefully to see who was most suitable. The first thing about a leader is that he must be trustworthy, must be strong. Ask to which disciple Christ gave a name which suggested strength. Let the class tell the story of St. Peter's call.

A leader must have absolute faith in his commanding officer, and must understand his wishes; presently St. Peter showed that he could do that—let the class tell the story of St. Peter's confession. Our Lord had chosen St. Peter for the leader of His band, but He had to train him.

2. St. Peter tested.—It was at the Last Supper, and the

disciples began to quarrel among themselves as to which should be the greater—the Lord had told them that He was going to be King of a great Kingdom, and each hoped to be first in it. The Lord at once taught them what He thought of the quarrel. He got up, poured water into a basin, wrapped a towel round Himself, and began to wash the disciples' dusty feet—this was the work of a slave; as folk wore sandals and no stockings the feet got tired and dusty. The Lord came to Simon Peter (quote St. John xiii. 6-10). Then, while the disciples sat still, feeling deeply ashamed, the Lord quietly put on His upper garment which He had removed, and sat down again (quote verses 12-16); "he that is greater among *you* let him be as the younger, and he that is the *leader* as he that serveth," He added. Then He went on to tell them that He *was* about to give them posts of honour in His kingdom.

St. Peter knew that Christ had chosen him for leader—perhaps he had boasted and started the recent quarrel—and now he would be thinking of what it meant to *be* a leader. The Lord turned to him, "Simon, Simon," He said (not *Peter* now), "Satan is planning a great trial for you all, which will test your love for Me, but I have prayed for you, specially for *you*, Simon, and when you have been through the trial help the others to be strong." Here was work to be done for the others, which he, as leader, must do. But Peter did not like the suggestion that he was in danger of being untrue to his Lord, and he answered hastily: "Lord, I am ready to go with Thee both into prison and to death." But it would never do for a leader to be oversure of himself. The Lord answered gravely, "I say to thee, Peter, the cock shall not crow this day till thou thrice deniest that thou knowest Me." "Though I should die with Thee I will not deny Thee," exclaimed St. Peter hotly, and all the disciples said the same.

Let the class tell the sequel, and help them to see that the fall came from trusting in his own strength.

3. **St. Peter commissioned.**—The disciples stayed in Jerusalem for a week after Easter, and then they returned to Galilee to meet the Lord there, as He had commanded. They had been told to wait, but the waiting was weary work. One evening St. Peter said, "I go a-fishing," and Thomas and Nathanael and James and John and two others went with him. They fished all night but took nothing. The morning dawned, and the tired men looked towards the shore and saw a Man standing there; they did not know Who it was. He called to them, "Children, have you any meat?" "No," they called back. "Cast the net on the right side of the ship, and you shall find," He told them; they did as He had said, and at once caught a great haul of fish, so great that they could not pull it into the boat, "It is the Lord," exclaimed St. John. Then St. Peter, who was stripped for work, put on his coat and sprang into the sea and swam ashore—he could not wait a moment—and the others followed in the boat (it was but a little way), dragging the laden net. As soon as they landed they saw a fire burning on the shore, and fish cooking on it, and bread beside it. "Bring of the fishes which you have now caught," said the Lord. Peter started off and pulled the net ashore; there were 153 great fish, and the net was unbroken. "Come to breakfast," the Lord invited them, and He waited on them Himself.

After they had eaten the Lord spoke to St. Peter; He had a lesson to teach him. "Simon," He said, "do you think now that you love Me better than these others do?" St. Peter answered humbly, "Lord, Thou knowest that I have a real *affection* for Thee, though it is hardly worthy to be called love." "Then feed My lambs," said the Lord. But St. Peter had denied his Master more than once. Again He asked him, "Simon, lovest thou Me?" And St. Peter answered, "I do love Thee, Lord, though my love is so poor." "Feed my lambs," said the Lord. Then the Lord asked the third time, "Are you sure that you love Me, even poorly, as you say?" And St. Peter answered, very humbly

and sadly, "Lord, Thou knowest all things, Thou knowest that I love Thee." "Feed and tend my sheep for Me," said our Lord, "I give the flock into your charge." The Lord had trained and tested him, now He could trust him to lead.

Association.—Let the class think out how St. Peter first showed himself fit to be a leader by his *faith*; then unfit by pride and oversureness, but again doubly fitted by *repentance* and *humility* (use simple language). Let them recall to mind that Christ said that He was going away, explain that St. Peter, as leader, was now to take His place and act for Him. Tell how St. Peter's successors have ever since acted for our Lord in the same way, and fed His sheep. Ask for the name of the present Pope.

Application.—Lead the class to make a resolution to pray for the Pope, when and how the teacher sees fit.

Memory Work.—Cat. 91.

Expression Work.—Draw a symbolic picture of St. Peter as a shepherd with his flock, or as a rock, bearing a lighthouse (the Church).

Make a list of the reasons why St. Peter was chosen as leader.

Write an account of the scene by the Lake.

33.—Lesson Subject : To Wait (St. John).

References.—St. John xxi. 19-23; Apoc. i. 9-20; Phil. i. 23.

Apparatus.—A map showing Ephesus and Patmos.

Aim.—To show how St. John was taught to wait, and in so doing became an example to future Christians.

Introduction.—A few questions on the last lesson, dealing with our Lord's commands to St. Peter.

Presentation : 1. St. John told to wait.—As our Lord finished His commands to St. Peter, "Follow Me," He said. St. Peter looked round and saw St. John following. "Lord, and what shall this man do?" he asked. But the Lord explained that that was none of his business. "If

I will that he wait till I come, what is that to thee ? follow thou Me," He answered.

St. John must have treasured those words, and wondered again and again what they meant. The disciples thought that they meant that St. John would not die, but be still alive when our Lord should come at the Last Day, or perhaps be taken up to heaven as was Elias. But St. John himself never thought this, he just took the words as they stood and pondered over them: "If I will that he tarry till I come, what is that to thee ?"

2. St. John helped to wait.—Let the class discuss how hard it is to wait, especially when you see all your friends getting what you most want. Ask what the disciples most desired after the Lord had left them and gone to prepare a place for them in heaven. Let them find Phil. i. 23.

One after another St. John saw all his friends go to join the Lord Jesus in heaven. Very soon his brother James was killed, and one by one the rest of the Apostles were martyred, but St. John was left alone. He must have longed to die for his Lord too, but he knew that it was his duty to wait patiently, and to help the Christians around him. For about twenty-five or thirty years St. John lived on after the other Apostles had been slain, and then another cruel Roman Emperor, Domitian, began to persecute the Christians. He seized St. John, but did not kill him; instead he sent him to a little lonely island and kept him there, a prisoner. (Draw rough sketch of a rocky island on B.B.) Imagine it: all alone on an island, very lonely, growing very old; but to wait in patience was the work given to the apostle who most loved our Lord.

But comfort was at hand. It was a Sunday morning. St. John was praying; he had probably just said Mass, which brings heaven down to earth, now he himself seemed to be caught up into heaven. He heard the sound of a clear ringing voice, like a trumpet-call, saying, "What thou seest write in a book and send to the seven churches."

He turned at the voice of the angel and saw a dazzling vision. In the midst of seven golden candlesticks, all aflame, stood the Lord Jesus. He was dressed in a long white robe, girt with a golden girdle; a wonderful white light shone round about Him, and His eyes were as a flame of fire, and His voice as the sound of many waters. He had in His right hand seven stars, and His countenance was like the noonday sun. When St. John saw Him he fell at His feet in fear and awe. Then the Lord Jesus came to him and laid His right hand on him and said: "Fear not. I am the First and the Last, and alive, and was dead, and behold I am living for ever and ever and have the keys of death and of hell." Then the Lord told him that He had a work for him to do: He was about to show him many wonderful things, and he must write all these things in a book, that it might help and teach all Christians.

3. St. John's Work while he waited.—St. John wrote down all the marvellous things which our Lord told him and showed him; we have this book still (let the class find it).

Not long after that wonderful Sunday St. John was released from imprisonment, for Domitian was killed, and all those whom he had banished were recalled. St. John went to live at Ephesus, a seaport town not far from the Island of Patmos (show on map). He had lived here before and there must have been great rejoicing among all those who knew him. But his waiting was not ended yet; he lived a few more years, and became Bishop of Ephesus. It is thought that he wrote the Apocalypse here, perhaps he had not writing materials on his island. He also wrote his Gospel and three letters or Epistles. (Let the class find these books in their Bibles.)

Besides writing books to help the Lord's people, St. John travelled all round to the neighbouring Christians to comfort them in their troubles and to help them. In one town he saw a young man who he felt should be trained for God's service. St. John took him to the Bishop and said: "Take

care of this young man, train him carefully, and he will be a worthy servant of God." The Bishop taught him, baptized him and confirmed him, but then did little or nothing more for him; and the young man forgot his Christian teaching, got among bad companions, and became captain of a band of robbers. When St. John came again to that place he went to the Bishop and asked: "Where is he whom Christ and I left in your charge?" "Alas, he is dead," replied the Bishop. "Dead? of what did he die? where is his grave?" demanded St. John. "He is dead to God," explained the Bishop, and confessed that he did not know where the young man was, for he was the captain of a band of robbers which kept the whole country in terror. "I left a fine keeper of a brother's soul; but get me a horse and a guide," said St. John, and old and frail as he was he set out for the robbers' haunts. Presently the robber scouts met him, took him prisoner, and brought him to their captain; the captain at once recognised him and tried to get away, but St. John followed him, crying: "Why dost thou fly, my son, from me thy father, thy defenceless, aged father?" But the young robber was bitterly ashamed, and held his right hand behind him, because of all the wicked things it had done; then St. John seized his hand and kissed it, assuring him that God would forgive him all his sins; and the young man broke down, sobbing terribly, and threw up his wicked life, and went back with the Saint.

4. St. John's waiting ended.—St. John lived to be about a hundred years old. At the last he was so weak that he had to be carried to church, he was too feeble to preach long sermons, and so he used to say, over and over again, "Little children, love one another." Some of the people got tired of hearing him say this so often, and said to him: "Why do you say this and nothing else?" St. John replied, "Because it is the Lord's commandment, and if this be done it is enough."

At last the apostle had his reward, and the Lord called him from his long waiting to be for ever with Him.

St. John's symbol is an eagle, because it is said to be the only bird which can look straight into the eye of the sun; ask the class in what way this resembles St. John (help them to see if they need help).

Association.—Let the class think of the way in which St. John waited, in patience, with prayer and work for others. Show that this command to wait is for us all, and that St. John has shown us the way in which to wait.

Application.—Help the class to make some practical resolution with regard to their prayers and work for others.

Memory Work.—Cat. 135.

Expression Work.—Make a list of St. John's books.

Describe how St. John waited.

Write the story of the robber captain from his point of view.

Draw an eagle flying towards the sun.

34.—Lesson Subject : To Teach (Missionary Lesson).

References.—St. Matt. xxviii. 19, 20; St. John xiv. 2, 3.

Apparatus.—A large map of the eastern hemisphere.

Aim.—To explain our Lord's last command, and to inspire the class with a desire to obey it.

Note to the Teacher.—In the section on the Apostles' missionary labours simply give a wide view of them as a whole, to show how they carried out our Lord's command; no attempt should be made to get the children to *remember* the activities of each, merely enumerate them, pointing out each sphere of work on the map, or better still, let the class in turn do so. The story of the patchwork quilt was told to the writer as true.

Introductory Presentation.—A poor widow with her six children lived in a little cottage in a wood. One sunny morning she was very busy, washing and scrubbing and cooking, the three elder children helping her, while the younger ones, too small to help, had gone off to the woods for the day to gather blackberries; they had some crusts of bread with them, and would not come home till night.

Suddenly a carriage drove up to the cottage gate, and a lady got out and came down the path; they knew her well, she lived at a large house some miles away and often visited them and brought them presents. "I want you and all the children to come to a party at my house this afternoon," she said to the mother. "It will be a large party, there will be lots of children there, and swings, and all sorts of games. I want you to come home with me now and choose party dresses for the children, I have a lot at my house, but you know their sizes and I do not. I will send you back in the carriage this afternoon to fetch the children; let them be ready by three o'clock."

Then the mother called the three elder children to her and said: "I must go away at once with this lady to get nice dresses for you all, so that you can go to the party, for you cannot go in the old ragged clothes which you are wearing, and you have nothing else. I shall be back at three o'clock to fetch you, and I look to you to call in the little ones and wash them and tell them about the party. Be sure you go at once and find them." Then the mother drove away.

Discuss what the elder children would now do. The little ones could only hear of the party if they were found and told about it, and they must be brought home and washed and brushed if they were to be ready for the nice clothes when they came. If the elder children *would not* go to find them they would have only dry crusts to eat, and remain in their old ragged clothes, and miss the party. Ask what the mother would think of the elder ones if they acted thus, if they said that it was too much trouble to find the younger ones. Show that in such a case they would love neither their mother nor the little ones.

On the other hand, point out that it would probably be best for one of the elder ones to stay at home and prepare hot water, etc., and that in so doing she would be helping the younger ones quite as much as if she went to look for them. Suggest that the strongest children would be

chosen to go into the wood in search. (Let the class suggest as much as possible of the above.) Briefly picture the joy of the little ones when found and told, and the pleasure of the mother when she returned and found them all ready for her.

Presentation : 1. Christ's Last Command.—Recall to the class the talk which our Lord had with His disciples on the night of Holy Thursday, and how He told them that He was going away, and why. Let them find and read St. John xiv. 2, 3, and note that it was very like the reason which the mother gave in the story. Tell how, just before He ascended into heaven, the Lord gave to all His disciples a last command very like that which the mother in the story gave to her eldest children. Find and read St. Matt. xxviii. 18-20. Help the class to see the analogy—*i.e.*, the heathen nations are like the younger children, the disciples and all Christians like the elder ones. Let the children trace all the similarities.

2. How the Apostles obeyed the Command.—Ask what the Apostles would do when they received this command. Tell of the tradition that they divided the world between them. Put up a large map of the eastern hemisphere, explaining that this was then the only known world. Let the class say the names of the different Apostles, and the teacher tell the traditional place of work. *E.g.*—

St. Peter became Bishop of Syrian Antioch, made missionary journeys to Pontus and Bithynia, became Bishop of Rome and was martyred there.

St. John, thought to have visited Rome, after his imprisonment on Patmos lived and taught at Ephesus and in the neighbourhood.

St. Matthew, said to have visited Ethiopia, and there been slain with the sword.

St. Thomas, said to have gone to India, and there met martyrdom.

St. Philip, said to have preached in Asia and Scythia for many years, and at last was martyred at Hierapolis in Phrygia in his extreme old age. *

St. James, the brother of John, said to have preached in Spain, and to have been the first of the disciples to go on a missionary journey.

St. Andrew, said to have preached in Scythia or in Achaia, where he met martyrdom. His relics are said to have been carried to Scotland by St. Regulus, and deposited where the town of St. Andrews now stands.

St. Bartholomew, said to have preached in India and been martyred there.

St. Simon Zelotes, said to have preached in Edessa and died a natural death, or according to another tradition to have preached in Persia and been martyred.

Ask the class if this command to teach all nations is binding on us too, and if so how we can obey it. Show that all are not called to go out to foreign lands (though we must be ready to go if called), but all are called to help in the work; instance the child who stayed at home to prepare for the others. If we wish to help, God will show us how and will make use of our efforts.

Illustration : One who obeyed Christ's Command.—There was once a very poor old woman, and she lived in a little cottage. It was a bare little place, with nothing pretty in it except the geranium in the window and the bright patchwork quilt on the bed. That patchwork quilt was the old lady's pride and joy. She had made it herself when a girl, and it had taken the prize for needlework at the village fair. She was never tired of looking at the bits of bright silk, remembering who had given them to her, and wondering how she ever could have seen to set all those little stitches !

One Sunday evening the old lady went to church as usual, and there she heard a splendid sermon about how Christ wants *everybody* to teach the poor heathen people about Him. "If you cannot go yourself," said the preacher, "you can help to send others, you can give something that is very precious to you. How can you keep it for yourself if the Master wants it ? What will He think of you at the Last Day if you have not helped on His work ?"

The old lady went home feeling very sad, for she had nothing to give. She had only just enough money to buy food for herself, and not really enough for that. She would often have been hungry had not kind neighbours brought her things sometimes. She could not give her geranium, it would be of no use, and no one would buy it so that she could give the money. But there was the patchwork quilt! She made up her mind to give that. Perhaps it would help to keep some missionary warm, anyhow it was all she had, and God could use it if He wished. So she packed up her quilt, and perhaps a few tears fell on it as she did so. A friend addressed it and took it to the post, and as she did so she thought, "Poor old lady, it is very good of her, of course, but a thing like this is of no use."

The patchwork quilt went up to a place in London where clothes were collected for missionaries to take out to the heathen. Presently a large parcel of them was packed up to go to Africa, bright coloured clothes for the little black boys and girls to wear when they became Christians. The quilt was put in with them, perhaps by a careless packer who did not notice what it was.

Weeks later a missionary in the heart of Africa opened the parcel. He laughed when he saw the patchwork quilt, not knowing its history, and put it on his bed, as there was no other use for it. But his face soon looked grave again, for he was in great difficulty. He wanted to buy a piece of land in order to build a church on it, but the chief who owned the land would not sell any of it. He offered money, he offered cows, he offered beads and knives and rolls of cloth, but the chief refused them all, saying that his land was more valuable than any of these, and that he did not want it spoiled by a Christian church.

A day or two after the arrival of the parcel from England, the chief came in to see the missionary; again he tried to persuade him to sell a piece of land, he showed him all the best of the things which he had just received, but the chief refused as usual. Presently, however, his eye wandered

round the room and became fixed on something within the half-open door of the missionary's bedroom. Then he got up and stood by the door, gazing eagerly within. "O white man," he said, "I will take that handsome cloak which is spread out upon thy couch in exchange for my land, for never have mine eyes beheld its like. It is indeed most beauteous, surely all the colours of the mists of morning meet in its folds."

Then the missionary was overjoyed, and gladly gave the patchwork quilt in exchange for the land whereon to build the first church in that place.

Application.—Lead the class to form a resolution to help Foreign Missions in some way.

Memory Work.—Cat. 12.

Expression Work.—Write one or more of the stories.

Draw the story of the patchwork quilt.

Print St. Matt. xxviii. 19.

ARTICLE VI.

"He ascended . . . Almighty."

Aim.—To show that Christ ascended into heaven, there to continue His work for man.

Teacher's Thought.—"Thou hast ascended on high and hast led captivity captive" (Ps. lxxvii. 19).

35.—Lesson Subject : Christ's Ascension into Heaven.

References.—Gen. ii. 7-10; iii. 1-24; St. Luke xxiv. 1-10, 50-53; Acts i. 1-11.

Apparatus.—A picture of the Ascension.

Aim.—To show that the Ascension completed Christ's work on earth, which restored man to that state of communion with God which was his before the Fall.

Note to the Teacher.—This lesson is largely a review, or association of ideas, therefore let the class build it up as far as they can, keeping it along the lines suggested. See the *Dream of Gerontius* for an illustration of the consuming fire of holiness.

Introduction.—Talk of gardens or woods, etc. Let the children describe their favourite place, or any local resort; discuss a holiday there, leading the children to tell what they like best to do, and to see that the companionship of friends makes the place more beautiful and enjoyable.

Presentation : 1. God walks on Earth with Man.—There is a very good reason why we all love gardens; it is because God meant us all to live in a lovely garden always. He made the most beautiful garden there ever could be before He made man at all, so that when man was made there was the garden all ready for him. (Ask the name.) But we have seen that half the joy of a garden is in the friends who are with us there, and just as Eden was the most perfect garden, so Adam and Eve had the most perfect Friend, Who came and walked with them in the cool of the evening. God Himself was their Friend, and in those happy days, before sin spoilt things, heaven and earth were joined as it were by a bridge, and God and the holy angels crossed to and fro. (Draw on the B.B. a bridge spanning a space, with a spot marked heaven on one side, and one marked earth on the other.)

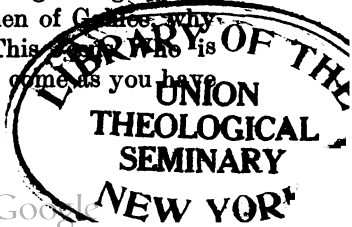
2. God and Man Estranged.—But there came a day when Adam and Eve fled away when God came down to walk in the garden with them. (Let the class tell briefly the story of the Fall.) Explain that the sin in man made it impossible for him to live in the presence of God, and so in very kindness God kept him at a distance, lest he should perish. Illustrate thus: we warm ourselves by the fire, to our comfort, but if we had upset petrol on our clothing and then went near the flame, we should be burnt to death. In the same way the holiness of God consumes sin, and the unrepentant sinner cannot exist in His presence. (Wipe out the bridge.) Let the class recall, or find and read, the promise in Gen. iii. 15.

3. God and Man at One Again.—From that time onward, as we have seen, all men looked forward to the coming of the Saviour, Who should restore the happiness of the world.

Let the class tell how the Lord Jesus Christ, the Saviour-King, came to earth, lived among men as their Friend, died to make them at one with God, and rose from the dead and walked with His friends again as God walked of old in Eden, before sin broke down the bridge. (Replace the bridge on B.B., drawing it larger and stronger this time.)

4. **Man ascends into Heaven to God.**—Now we have seen God coming down to man, the bridge broken by sin, the bridge rebuilt by our Lord so that God again walks with man, but now there is something even more glorious still to see. All this, as far as we have gone, the disciples knew. They were ready for the next great lesson.

About six weeks after Easter Day the disciples were back in Jerusalem by the Lord's command. He came to them there, and led them out into the country, on the way to Bethany. They walked about three-quarters of a mile along the pleasant country roads, and then went up a little hill, Mount Olivet, where they had often been with Him before. There He stood and talked with them for awhile, and gave them directions for their future work. *They* were to carry on *His* work; He had already explained to them how they were to do it and promised them help, now He explained a little further: "You shall receive the power of the Holy Ghost coming upon you," He told them, "and you shall be witnesses unto Me, act for Me, represent Me, in Jerusalem . . . and even to the uttermost part of the earth." They stood listening eagerly, and He held up His hands to bless them, and as He blessed them He was taken up from the earth and a cloud received Him out of their sight. He had ascended into heaven, to sit down at the right hand of God the Father, in the place of honour. But the disciples stood gazing upwards, filled with awe and joy, trying to understand. Then two bright angels suddenly stood by them, and said: "Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen Him going into heaven."



Then the disciples understood that they must go and prepare the way before Him that the world might be ready for Him on His return. And they worshipped Him, and returned to Jerusalem with great joy, and went often to the Temple to thank God for having fulfilled His promise in such a wonderful way. For now the bridge was indeed rebuilt, of double strength; now not only had God descended to earth, but man had ascended to God, for the Lord Jesus is as truly man as He is truly God. If the Lord Jesus as man has ascended into heaven, what may not we men also hope for ourselves? Read St. John xiv. 2-4, and see what the Ascension meant for the disciples, and means for us also.

Association.—Let the class recapitulate the points of the lesson, and build up a B.B. summary as they give them.

Memory Work.—Cat. 68, 69.

Expression Work.—Print "He ascended into heaven," or write "How the bridge was broken and rebuilt," or describe the Ascension.

36.—Lesson Subject: Christ's Work in Heaven for His Friends on Earth.

Reference.—Heb. ii. 9-18.

Apparatus.—Several pictures of warfare on the Western Front in the Great War.

Aim.—To show that Christ in heaven is still working for His people and caring for them.

Introduction.—Put up one or two pictures of the Great War and let the class discuss them, telling all they know of the conditions of modern warfare.

Presentation: 1. The Earthly Army and its Commander.—Picture the battlefields of France and Belgium, the front row of trenches over which the shells continually burst, the reserves in ruined villages farther back, waiting their turn to go up to the front line, the daily life of the soldiers with its continual hardship, the military operations, attacking the enemy's lines, repelling their attacks, bomb-

throwing, charging with the bayonet, scouting in aircraft, firing heavy cannon with marvellous accuracy, undermining the enemy trenches, etc., etc.; and the domestic work, cooking, tending horses, etc.—explain, or let the class tell, that every group of men is under an officer, and he again under a superior in rank, and so on upwards to the Commander-in-Chief. Ask the class for the name of the great man who finally commanded the united armies and won the war.

Explain that when a big battle is in progress the Commander-in-Chief directs operations from a quiet place out of the range of the guns. Tell how he is in communication by telephone with all parts of the field, and thus can help all the officers and men in their varied difficulties, and can send one regiment to the help of another when necessary, and is equally accessible (by telephone or messenger) to all.

Let the class discuss whether it is better for the Commander-in-Chief to sit thus apart from the battle, or to fight among the men in the trenches. Lead them to see that he can help all by keeping apart from all. Let them think out how a General learns to help his army—by first learning all his work himself, step by step, entering first as a young officer, or even as a private soldier, and working his way up; undergoing all the hardships of war, in battle after battle, until his great experience is needed for the command of others.

2. The Heavenly Army and its Commander.—Ask the class how long the Great War lasted. Say that there has been a Greater War going on for nearly 2,000 years, and it is not over yet. We have seen the great Commander-in-Chief making His plans, organising His army and training His officers, after He had first fought with the enemy Himself, and undergone all the worst hardships of war. It is as if the two captains of the opposing army first fought together in deadly conflict, and our Captain was victorious, but then the devil gathered his followers together and prepared to fight a long and bitter war against the followers of the Lord.

Then, having learned the enemy's tactics at first hand, and trained His officers carefully, the Lord Jesus, as Commander-in-Chief, withdrew from the battlefield to a place where He could be in touch with all parts of His army at once. (Ask the class when and where.)

Draw the following comparisons from the class:

The army—all Christians in a state of grace (deserters—those in mortal sin, who have thus gone over to the enemy's camp). The officers—the Pope, bishops, and priests, successors of the Apostles. The Commander-in-Chief—the Lord Jesus, sitting at the right hand of God, in the place of honour in heaven. The telephone—prayer. The needs of the army—food, help, direction, care of the wounded. The aim of the army—to fight the enemy and conquer him, and so win eternal peace and happiness in the presence of the Lord.

But there is one way in which *our* Commander-in-Chief is quite unlike great earthly Generals; they are busy men, living apart from their armies, surrounded by their staffs, and seldom seen by the common soldiers—but *our* General can be approached at any hour by any one of His common soldiers in His very tent itself, where He waits for them in the Tabernacle on the Altar.

Memory Work.—Cat. 70 and 46.

Expression Work.—Compare the earthly army with the heavenly.

Print Heb. ii. 18.

Make a list of the things for which a soldier might ask his Commander.

ARTICLE VII.

“From thence . . . dead.”

Aim.—To show that Christ will come again to judge man's work for Him.

Teacher's Thought.—“ This Jesus, who is taken from you into heaven, shall so come as you have seen Him going into heaven ” (Acts i. 11).

37.—Lesson Subject : The Parable of the Nobleman and his Servants.

Reference.—St. Luke xix. 11-28.

Apparatus.—A picture of the Second Advent, or of the nobleman judging his servants.

Aim.—To show that Christ will come again to judge man's work for Him, and that therefore Christian life is a preparation for that day.

Introduction.—Question on the message of the angels after Christ's Ascension; if the class cannot repeat the words let the teacher do so.

Introductory Presentation.—The disciples were greatly comforted by those words. How they must have loved to think that the Lord Jesus was really coming again in like manner as they had seen Him ascend. Let the class recall that He left them with hands outstretched to bless, therefore He would return again with hands of blessing. It would be a happy day for His friends. But were all His friends? What would become of those who were not?

The Lord Jesus had once told them a story which helped the disciples to know something about the Judgment Day. This was the story:

1. **The Nobleman and his Servants.**—There was a certain nobleman, living in a certain city, who was called to be king over all that country where he lived. He had to go on a long journey to the court of the great Emperor, who would give him the kingdom. Before he went away the nobleman called ten of his servants to him and gave each of them a pound. "Do your best with this money while I am away," he said, "see how much you can make by trading with it." Then he left them.

But the people of that town did not want him for their king, being wicked, they hated him and sent messengers to the court of the Emperor, saying, "We will not have this man to rule over us."

2. **The Servants left Alone.**—Each servant had exactly

the same sum of money given him, for the master wanted to see which of them was the most capable. So they each set about trading with the money as best they could. (Discuss ways of trading with the elder children, describe some simple method with the younger ones. Tell the class that one safe but not very profitable way of increasing it was to put it into the bank, then the banker would trade with it and give the owner a small part of the profit.)

One man worked very hard and made ten pounds out of his one pound; another worked hard too, but he was not so clever as the first man; however, he did his best and managed to gain five pounds. So they all worked away, some making more, some less, according to what they could do. They all worked away but one, and he was lazy, also he did not care much whether his master got rich or not, whether he received the kingdom or no, he really felt very little interest in his master's affairs. He was the kind of person who only works when he is forced to do so and he had no sense of honour; so he wrapped up the pound in a cloth, put it away in a safe place, and thought no more about it. "Anyhow," he said to himself as he wrapped it up, "the money will be safe here, and if I traded with it I might lose it and then master would be angry; but he can't be angry if I give it back to him." So he went off on his own affairs and didn't bother.

3. The Nobleman's Return as King.—Meanwhile the nobleman had been made king. Of course, the Emperor paid no attention to the spiteful message sent by the men of the city, but their new king heard of it. So the king came back to his city, king now of all the country round; his friends and servants rejoiced to meet him, but his enemies frowned behind their fast-shut doors, frightened and angry. Then, when he was come to his own house, the king summoned the servants to whom he had given the money, that he might know what each had done. Then the servant who had worked hardest came up with a happy smile. "Lord," he cried, "thy pound hath

gained ten pounds more ! ” (He took no credit to himself.) “ Well done, thou good servant,” his lord answered, “ because thou hast been faithful in a very little, thou shalt rule now over ten cities.” Then the next servant came, saying: “ Lord thy pound hath gained five pounds,” and his lord smiled on him too, and said: “ Thou shalt rule over five cities;” for he was not so capable as the first servant, but he had done his best, and the lord was equally pleased with him. So all the servants were examined, one by one, and each was given a post of honour in the kingdom, according to what he could do. And then came the careless, lazy servant, with his pound wrapped up in a cloth, saying, “ Lord, behold here is your pound, I took great care of it, for I was afraid of being blamed if I lost it. I know that you always expect a good profit from your servants’ work.” Then his lord was very angry indeed, and said: “ You knew that I expect my servants to work, and to use what I give them so that it will increase, then if you were too lazy to work yourself why did you not at least put the money in the bank, so that others could use it, and thus it would have increased ?” Then he added: “ Take from him the pound and give it to the servant who has made ten pounds, for *he* will make good use of what I give him. I say unto you that unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away.”

In this manner the lord judged his servants; but there were still his enemies to be dealt with. “ But as for those my enemies,” he cried, “ which would not have me reign over them, bring them hither, and slay them before me.”

Discuss the meaning of the parable: if the children are capable of doing so, lead them to find out the meaning for themselves; if not, explain as follows:

This parable helped the disciples to understand a great deal. They must have loved to think about it. The Nobleman was of course the Lord Jesus, who had gone to heaven to receive the kingdom of the world to come at the hand of

God the Father. Presently He would return, and meanwhile there were wicked people who hated Him, and who did not want Him to reign over them. The servants were the disciples and all Christians, the pound which each was given meant everything they had which could be used for God—strength, cleverness, etc. (let the class make suggestions). Therefore what the Lord expects is that all persons will do their best with what He has given them, so that they will help on His work. And of course, the more you practise doing a thing the better you do it—*e.g.*, in writing, in arithmetic, playing cricket, sewing, etc.—but, on the other hand, if you stop doing it you almost forget how to do it at all; that is what our Lord meant by, “unto everyone that hath shall be given; but from him which hath not, even that which he hath shall be taken away.” Then, in the reward of the servants we see that the Lord is just as pleased with those who are not clever as with those who are, as long as they do their best; and that if we work for Him here on earth as well as ever we can, He will give us glorious work to do for Him in heaven, not servants’ work then, but a share in His own work, the work of friends and equals, something too wonderful for us to understand yet. But we *must* prove trustworthy first.

Association.—Let the children discuss different ways in which people can serve the Lord—*e.g.*, St. John, who used his skill in writing; the Pope, who uses his power to govern; Marshal Foch, who used his skill in generalship; the old lady who gave the patchwork quilt, who used her skill as a needlewoman; etc.

Application.—Let the children discuss what they can each do personally.

Memory Work.—Cat. 71, 72, 73.

Expression Work.—Write the parable.

Draw the scenes.

Describe how some great Christians have used their “pound.”

38.—Lesson Subject : The Parable of the Ten Virgins.

Reference.—St. Matt. xxv. 1-13.

Apparatus.—A picture of the Ten Virgins, a model or sketch of an Eastern lamp.

Aim.—To show that only the faithful and obedient can live with God in heaven.

Introduction.—A few questions on the last lesson, recalling the interest with which the Apostles would remember anything which the Lord had told them about His Second Coming.

Presentation.—There was another story told them by the Lord Jesus of which the Apostles would often think.

1. **The Ten Virgins called to the Wedding.**—A wedding was about to take place one evening, and ten young girls, ten virgins, had been asked to bring their lamps and walk in the procession. (Let the class recall what they know of Eastern wedding processions.) The lamps were made of clay, a sort of coarse earthenware, and were shaped like a shallow saucer, with one side pinched up to form a lip, which held the wick. They would only hold about a tablespoonful of oil, and so would not burn for very long; therefore, when you wanted them for any length of time it was usual to take a small narrow earthenware bottle of oil also. The lamps used in processions had a point at the bottom which was stuck into the top of a long pole, and carried aloft like this—the moving lights in the dark street looked very pretty. The arrangement was that the ten girls should go to the bridegroom's house and there wait for his coming, then at a given signal they were to go out to meet him. Afterwards they would all return to the bridegroom's house for the wedding feast. It was a very pleasant thing to be invited to the wedding. The ten virgins made their preparations busily; but though the bridegroom was the friend of them all, they were not all true friends to him. Five of them *were* his friends, they

wanted to do him honour in the procession, so they prepared their lamps carefully and filled up the little oil bottles, and then dressed in their prettiest clothes and went to his house. But the other five thought chiefly about themselves. They were glad to be the friends of the bridegroom, because it gave them an invitation to the wedding feast—and they loved parties. They spent so much time in dressing themselves, that they forgot all about the lamps, perhaps they did not like to soil their hands with oil, and they certainly did not like the trouble of filling them. So they just took them as they were, with what oil remained in them from the last time they were used, and they never troubled about little bottles of oil at all; they thought that if they needed any more they could borrow it, or get it from the servants at the house.

2. The Ten Virgins waiting for the Bridegroom.—So the ten virgins went to the bridegroom's house, and now there was nothing to do but wait, no one knew when he would come. They would not light their lamps until they were summoned, because being so small they would not burn long, and to light them was the work of a moment. They all went to sleep.

3. The Ten Virgins summoned to meet the Bridegroom.—Suddenly, at midnight, a cry was heard: "Behold the bridegroom cometh, go ye forth to meet him!" Then the virgins awoke, and sprang up hastily, and lit their lamps. They pulled up the wicks and set light to them. Those of the five wise virgins burned up brightly, but those of the five careless ones just flickered for a few minutes and then went out, for they had no oil.

Then they turned anxiously to the wise virgins and said: "Give us of your oil, for our lamps are gone out." But the wise answered: "We cannot do that. The lamps hold but little; if we spare some for you there will not be enough either for us or for you. We have to think about the wedding procession. Go to those that sell oil and buy some for yourselves." Then the careless virgins hurried off to

buy oil, and the wise ones went out to meet the bridegroom and join in the wedding procession. There they held their lamps aloft and shed light on the way, making the scene very bright and pretty, *but there were only five instead of ten.*

The gay procession marched to the bridegroom's house, and they all went in to the happy wedding feast, and the door was shut. Presently the five careless virgins hurried up. All was dark. The house door was shut; only chinks of light and muffled sounds of music told of the gaiety within. They knocked on the door and called: "Lord, Lord, open to us!" But he answered and said, "I know you not." They had not shown themselves his friends, they had not joined in the wedding procession when he wanted the light of their lamps, they had not obeyed his command to be ready for him, and now it was too late: the door was shut and no one might come in.

Association.—Discuss the parable with the class; let them think out its meaning; help them to see that the wise virgins are those who think more of pleasing our Lord than of pleasing themselves, who are really His *friends*, ready to do what He asks of them, and always eagerly expecting Him; whereas the foolish virgins are those who neglect prayer and confession and Holy Communion, and hope that somehow or other it will be all right in the end.

Application.—Let the class write down a private resolution of personal preparation.

Memory Work.—Cat. 74, 75.

Expression Work.—Write the parable.

Draw or model an Eastern lamp.

REVIEW LESSON.

39.—Lesson Subject: The Last Judgment.

Reference.—St. Matt. xxv. 31 to end.

Aim.—In the light of the Last Judgment, to review the life and teaching of our Lord and the resultant obligations on Christians.

Introduction.—Question briefly on the two preceding lessons; say that, much as the disciples must have thought about these stories, they would think yet more of something very solemn of which the Lord had told them—a description of the Judgment Day.

Presentation : The Last Judgment.—“ When the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty, and all nations shall be gathered together before Him,” said the Lord Jesus. Christians from all over the world, from all ages of the world, gathered before the throne of the Lord to be judged ! “ He shall separate them one from another,” the Lord added, “ as the shepherd divideth the sheep from the goats.”

There He will sit upon His Judgment Seat, their own Lord Jesus, *the Son of Man* ; of what will those Christians think when they see Him there ? They will think (*we shall think*) of all that He has done for man, and of all that He has told man to do for Him.

Help the class to build up a summary somewhat as follows :

What Christ has done for man.

He was born a little Baby,
Worked as we work,
Healed the sick,
Taught man about God,
Died to save us,

Descended into limbo to teach
those there,
Rose again to conquer death,
Taught the Apostles to carry on
His work,
Ascended into heaven,
From heaven sends help to men.

What man must do for Christ.

Believe in Him,
Obey Him,
Love Him,
Work for Him,
Love one another as Christ has
loved us,

Teach others about Him,
Resist His enemy the devil,

Wait for Him.

The Lord Jesus will remember all this as He judges, we shall remember all this as we are judged. The Lord will separate the people, some on His right hand and some on His left; and each will know already where he belongs, for each has been judged privately when he died. And now

the people see the Lord no longer as *Son of Man*, one of them, but as King—continue in the words of St. Matt. xxv. 34 to end.

Let the class repeat the Apostles' Creed, Articles II. to VII.

Memory Work.—Cat. 76, 7, 8.

Expression Work.—Write: what we must do in order to be among the sheep.

Write out Articles II. to VII. of Creed.

ARTICLE VIII.

“ I believe in the Holy Ghost.”

Aim.—To teach the children something of the power and work of the Holy Spirit, and to encourage them to pray for His help.

Teacher's Thought.—“ The Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things ” (St. John xiv. 26).

40.—Lesson Subject : The Holy Spirit in the Old Testament.

References.—Gen. ii. 7; Exod. xxxi. 1-6; xxxv. 30-35; xxxvi. 1-7.

Apparatus.—A model or picture of the Tabernacle, or some picture relating thereto.

Aim.—To show the Holy Spirit as a moving force.

Introduction.—Draw a windmill on the B.B., ask what drives it; draw a sailing ship, ask what moves it. Say that year by year there are fewer windmills and fewer sailing ships because of the use of steam, electricity, etc., but year by year there are more of these—pin up a picture of a motor-car—yet, though not dependent upon the wind, “ which bloweth where it listeth,” these are often “ becalmed ” like the mill and the ship. Ask why. Very often because there is no air, or *wind*, in the tyres. Let the class say why these large tyres are used and give their name. Print “ pneumatic ” on the board. Rub out *tic*, and explain that

pneuma is a Greek word meaning air, or breath, or wind. Discuss the life-giving qualities of air, draw from the children that neither plants nor animals nor men can live without it, even a fire will not burn.

Presentation: 1. The Holy Spirit fills the World with Life.—Let the class find and read Gen. i. 2, tell them that the word spirit is *pneuma* in the Greek, print *Hagion* before *Pneuma* (changing the *p* into a capital), and tell them that that is how Holy Spirit is written in the original language of the New Testament. He is the life-giving Spirit, Who, with the Father and the Son, created the world, made the world *move*, as it were. Let the class recall and quote: "Fruit to ripen," etc.

2. The Holy Spirit inspires Men with Skill.—We noticed, a few lessons back, that when you want to do a thing well you need to practise over and over again, and then it comes easy to you. But to do a quite new thing is never easy. If you asked a bricklayer to make you a watch, what would he say to you? Yet it was something like this which Moses had to ask the Israelites to do. He had rescued them from the land of Egypt, where they were Pharaoh's slaves, and had led them into the desert on their way to the Promised Land, and now God had told him that they were to build a beautiful church in which to worship Him. God Himself had told Moses exactly how it must be made, with embroidered hangings, and golden vessels, and rich vestments for the priests—but who was to build it? What had been the work of the Israelites in Egypt?—brickmakers and herdsmen. What should these men know about the building of a beautiful church? That must have been the thought in Moses' mind. But soon God set his mind at rest. The Lord spake to Moses, saying, "I have called by name Beseleel, and I have filled him with the Spirit of God, with wisdom and understanding, and knowledge in all manner of work. To devise whatever may be artificially made of gold, and silver, and brass, of marble and precious stones and variety of wood. And I have given him Ooliab

for his companion. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded thee." Then God the Holy Spirit came into Beseleel and Ooliab, and filled them with wonderful skill, and made their brains quick to think and their hands clever to work; and He moved among the people and inspired them all to bring beautiful things with which to make the church—jewels and gold and silver, embroideries and fine linen and skins—all the best of their possessions; and they brought so much that Moses had to command that no more should be brought in. Then God the Holy Spirit filled with skill all those who were naturally skilful but had never been trained; and the women spun linen and goats'-hair cloth, and the men worked under Beseleel and Ooliab. And so the very first church was made.

Let the class now discuss what sort of church it must be—the Israelites were *travelling*, therefore it could not be a church of stone—the very name of it tells us what it was: Tabernacle or *tent*. As the people themselves lived in tents, so their church was a tent. Here show model if possible. Describe as follows, with or without model.

The Tabernacle was a tent of oblong shape. The walls were made of forty-eight separate boards which were fastened together when in use; they were overlaid with gold, as were the poles which held up the roof. The roof consisted of four sets of curtains placed one over the other; the under-covering, which would form the ceiling of the Tabernacle, was of fine linen embroidered in blue and purple and scarlet threads with representations of the cherubim; the second covering was of goats'-hair cloth; the third of rams' skins dyed red—a sort of morocco leather; the fourth covering was of badger or porpoise skins—the exact material is uncertain, but it was evidently a waterproof one. The roof was most probably ridged, as were Eastern tents, and would thus throw off the rain. The eastern end was open, except for five wooden pillars and richly embroidered

curtains; and beyond them was the Holy Place, and beyond that again the Holy of Holies, separated from the Holy Place by a richly embroidered veil. An enclosure ran around the Tabernacle, "the court of the Tabernacle," made of linen curtains hung from sixty brass pillars, which rested in brazen sockets and were further fastened to the ground by ropes and brass tent pegs. Into this court the worshippers might come with their offerings; here stood the brass altar of burnt offerings and the brazen laver; in the Holy Place stood the Altar of Incense, the Seven-branched Lamp and the Table of Shewbread; in the Holy of Holies stood the Ark of the Covenant, here the high-priest entered alone, once a year, on the Day of Atonement.

Let the class recall the similarity of the Temple, as previously described, and explain that the Temple was a copy of the Tabernacle, only larger and even more beautiful, because it was the *House* of God built when the Israelites were settled in the Promised Land, and rebuilt later on. The Tabernacle was, as it were, the *pattern* church, designed by God Himself, and made under the guidance of God the Holy Spirit. God told Moses, also, just how the services were to be arranged—the morning and evening sacrifices and the sin offerings when the people had done wrong—because all was to prepare the people for the coming of our Lord and for the Catholic Church.

When everything was finished a cloud came down over the Tabernacle and the glory of the Lord filled it; thus God showed His people that He had come to dwell in His Church. And the people called it the "Tent of Meeting," for there they came to meet the Lord.

Association.—Let the class recall what they have heard of the Holy Spirit as a life-giving power—why, in the Greek, the same word is used for Spirit and for wind: *e.g.*, the motionless mill, the dark and shapeless world; the spinning sails, the world alive with growing things. Again, the helpless ship, becalmed; the ignorant Israelites who did not know how to make anything but bricks; and then the

ship bearing its freight across the ocean, and the Israelites busily making a beautiful church.

Memory Work.—Cat. 77, 78.

Expression Work.—Make a plan of the Tabernacle, or draw it.

Describe the building of the Tabernacle.

Draw a ship, waiting for the wind and sailing before the wind.

41.—Lesson Subject : The Holy Spirit in the New Testament (Pentecost).

References.—St. Luke xxiv. 44-49; St. John xiv. 16; Acts i. and ii. 1-4; 4 Kings ii. 1-15.

Apparatus.—Pictures of Elias and of Pentecost.

Aim.—To explain something of the Gift of the Holy Spirit to the Church.

Introduction.—Discuss with the children the making of some working model—*e.g.*, with Meccano, etc. Discuss the advantages of a clockwork motor to be fitted to the toy after it has been carefully built by the child. Or describe a ship, an engine, a motor-car, just built and waiting for the fire to produce steam, petrol to start the engine, etc.

Presentation : 1. The Church founded.—We get our love of making things from God Himself. How do we know that He loves to create? (Creator of the world, it runs perfectly, machinery never breaks down.)

Our Lord Jesus loved to make things too. Ask why? (One with God the Creator; let the class give examples from foregoing lessons.) He came down from heaven for the express purpose of making a *New Creation*. He told the Apostles a great deal about it during those forty days between Easter and Ascension Day, but it was difficult for them to understand, because they themselves were part of the machinery, as it were. The New Creation was the Catholic Church, and it was made up of *men*. The Apostles were the main parts which kept the whole together, the rest of the disciples (about 500 when Christ ascended) made

up the body. The Apostles knew this: they were all one body, and Jesus Christ was their Head, St. Peter was His second-in-command, His Lieutenant. But a thing is not made for no purpose (compare engines, ships, etc.). What, then, was to be the work of the Church? To represent Christ on earth, to do what He did.

When you have made a thing what do you need for it before it can *move*? (A driving force.)

Just before His Ascension the Lord had said to the disciples, "I send the promise of My Father upon you; but stay you in the city, till you be endued with power from on high." They remembered this, and His other words too. (Quote St. John xiv. 16.)

2. **The Church waiting for the Gift.**—The disciples waited in Jerusalem as they were told to do, their hearts full of expectation of the Gift of the Father. But one thing troubled them. If you have made a thing and you lose one part of it, it throws it all wrong. The Lord had chosen *twelve* main parts for His Church and one was missing (let the class explain), and so the Apostles thought how they could replace the missing part. St. Peter, of course, as the Lord's Lieutenant, solved the difficulty. He explained to the others that a prophecy in the Psalms related to the fall of Judas; it said, "His work let another take"; therefore they must choose one of the disciples who had known the Lord Jesus from His Baptism, when He began His work, up till His Ascension. So they chose two, Joseph and Matthias, and they prayed, saying, "Thou, Lord, Who knowest the hearts of all men, shew which of these two Thou hast chosen." Then they cast lots (explain) and the lot fell upon Matthias, and he became the twelfth Apostle.

They were twelve again now, and still they waited and wondered. They would recall everything which the Lord had told them about the promised Gift: He was going away so that the Comforter might come to them; the Father would send Him in the name of the Lord Jesus; He was

the Spirit of Truth, and when He came He would teach the disciples all things and help them to remember all that the Lord Jesus had told them. They would remember that this same Holy Spirit descended upon our Lord at His Baptism, and that it was in His power that the Lord had done His mighty works; they would remember how St. John Baptist had said that the Lord Jesus would baptize with the Holy Ghost and with fire—that is, would give them His own Spirit; they would look up to heaven whither He had ascended and whence the Gift was to come, and then they would remember a story from the Old Testament which helped them greatly to understand. (Let the class tell the story of Elias if they know it well, otherwise continue as follows.)

When the great prophet Elias had finished his work for God on earth, God told him that he should not die as other men died, but be carried straight up to heaven. He had a dear friend and servant named Eliseus, and Eliseus was to him what the disciples were to our Lord; he had shown him how to carry on his work for God. Now Eliseus was very sad when he knew that his dear master was soon going to leave him, and he felt that he must keep as close to him as he could. So when Elias said, "Stay here, for the Lord hath sent me as far as Bethel," Eliseus answered, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they both went to Bethel. At Bethel some prophets told Eliseus, "The Lord will take away your master very soon." And he answered, "I also know it, hold your peace." He could not bear to be reminded of it. (Narrate in similar manner to verse 7.) At last they came to the River Jordan, and Elias folded his mantle and smote the waters of the Jordan, and they divided so that they could pass over on dry ground. Then Elias said to Eliseus, "Ask what I shall do for thee before I be taken from thee," and Eliseus said, "Give me some of your own wonderful power." Elias answered (continue in the words of the Bible to the end of verse 14): then Eliseus knew that his prayer had been

granted; and all who saw him, and the wonderful works which he did, said: "The spirit of Elias doth rest on Eliseus."

3. The Gift given.—A week had passed since the Lord Jesus ascended, the disciples were still waiting, but the Gift had not come. The next Sunday was a great Jewish feast; it was called Pentecost, which meant "fiftieth," because it was held on the fiftieth day after the Passover. It was a kind of harvest thanksgiving, when two loaves made from the new corn were offered to God as a thank-offering. The disciples no doubt went to the morning service in the Temple, and then they went back to the upper room where they always met for prayer. There were our Lady and the Apostles and many other disciples, one hundred and twenty in all. Suddenly through the stillness there came the sound of a rushing mighty wind which filled all the house where they were sitting, and there appeared to them tongues of fire, resting like a bright flame on the head of each, and they were all filled with a wonderful feeling of power and strength, for God the Holy Ghost had descended on them, to dwell in their hearts, and to teach them about the Lord Jesus and enable them to serve Him worthily. They had been baptized with the Holy Ghost and with fire.

Association.—Refer to the previous lesson and the *driving power* of the Holy Spirit, ask the class what they think His coming would mean for the Church. Help them to see that it would enable it to *do things*, but give no examples, leave the class in a state of expectation as to results.

Memory Work.—Cat. 79, 80, 81.

Expression Work.—Describe the coming of the Holy Spirit.

Write the story of Elias' ascension.

Draw a picture map of Elias' journey with Eliseus.

42.—Lesson Subject : The Holy Spirit in the New Testament (St. Peter).

References.—St. Luke xxii. 61, 62; St. John xviii. 15-18, 25-27; Acts ii., iii., iv. 1-30, v. 14, 15.

Aim.—To show the power of the Holy Spirit working through St. Peter.

Introduction.—One or two questions on the events of Pentecost.

Presentation : 1. St. Peter preaches about Christ.—As soon as the Holy Spirit had descended upon the disciples, filling them with His mighty power, they began to speak wonderful words in different languages. Now Jerusalem was full of Jews from all parts of the world who had come up for the feast, and they heard the disciples speaking in their own languages, and they were amazed.

Crowds of people gathered round the Apostles, listening and wondering; no doubt they had gone to the Temple, and were now in the great arcade called Solomon's Porch, where lectures were usually held. "What meaneth this?" asked the devout Jews; but others jeered, saying: "They have drunk too much wine." Then St. Peter stood forth and preached to them; just as the Lord Jesus had shown Cleophas and his friend that all which had come to pass was in fulfilment of the Old Testament prophecies, so now St. Peter did the same. He explained that the Lord Jesus was the Promised One, Whom they all expected, and that He had lived among them and died for them according to God's plan, and that now He was seated on the right hand of God, in the place of honour in heaven. Then the devout Jews asked St. Peter and the other Apostles what they must do (quote Acts ii. 38), and those who believed were baptized, thus becoming members of the Church. There were three thousand Christians made that day.

2. St. Peter heals in the Name of Christ.—One day, as St. Peter and John went into the Temple to pray, they saw a poor lame beggar lying by the Beautiful Gate; he

was carried there every day that he might beg of those who passed by, for he had been lame ever since he was born, and no doctor could cure him. As the Apostles came up he asked an alms from them; they gazed thoughtfully at him with a look different from any he had ever seen. "Look upon us," said St. Peter gravely; he and St. John were filled with a sense of the power of the Holy Spirit, Christ's own power, and here was a chance to use it. The lame man looked up eagerly, hoping for a gift (continue in words of Acts iii. 6-8).

Now all the people in the Temple courts were very much surprised to see the man walking and leaping like this, for they knew that he had been born lame. Soon a crowd gathered round SS. Peter and John and the man, asking what it all meant and who had cured him. Then St. Peter told these people that it was by the power of the Lord Jesus that the man was cured, for the Lord Jesus was God and could do all things, though the Jews would not believe this, and had killed Him; but the Lord had risen from the dead and ascended into heaven, and was now showing forth His power through them.

As they were speaking to the people the priests and Sadducees came upon them, and were furiously angry. These were the Lord's special enemies who had killed Him and utterly refused to believe in His resurrection, and had even bribed the soldiers, who had seen the angel roll away the stone, to say that the disciples themselves had stolen away the Lord's Body. What must have been their rage, then, to find the Apostles preaching in the very Temple courts, saying that the Lord had risen from the dead, and working an extraordinary miracle to prove it! They seized SS. Peter and John, and put them in prison until the next day, for it was now evening.

3. St. Peter confesses Christ.—SS. Peter and John were in prison; in the morning they would be brought before Annas and Caiaphas, the high-priest, who had condemned the Lord to death. What would happen to them ?

SS. Peter and John had been in the judgment hall of Caiaphas before; let us recall what St. Peter did then before we see what he did now. The Lord was in the hall, in the midst of His enemies; St. John was known in the palace, so he spoke to the portress and brought in Peter. "Art not thou also one of this Man's disciples?" asked the girl. "I am not," he answered. Then he mingled with the crowd round the fire and hoped to remain unnoticed. Presently another maid asked him, "Art not thou also one of this Man's disciples?" "I am not," he said. Later someone said, "This man must be one of His followers, for we can tell that he comes from Galilee by his speech." "Did not I see thee in the garden with Him?" asked a kinsman of the man whose ear Peter had cut off. Then Peter began to curse and to swear, saying, "I know not the Man." And immediately the cock crew, and the Lord turned and looked on Peter, and he remembered the word of the Lord, and went out and wept bitterly. St. Peter would think of all this that night in prison. To-morrow he himself would stand before Caiaphas to be judged.

In the morning all the most powerful Jews in Jerusalem were gathered together, and summoned the Apostles before them.

"By what power, or by what name, have ye done this?" they asked. St. Peter answered at once that the man was healed by the power and in the name of the Lord Jesus, though he knew that he might be killed for saying it; for now St. Peter was filled with the Holy Ghost, and no one could make him afraid. The priests and Sadducees were very much surprised to see how brave the Apostles were, and they did not know what to do; they sent them away whilst they discussed the matter among themselves. "What shall we do?" they said. "It is evident that a great miracle *has* been wrought, and if we punish these men there will be trouble with the people. We will forbid them to preach any more in this name, threaten them severely, and let them go." And calling them, they charged them

not to speak at all, nor teach, in the name of Jesus. But the Apostles answered—continue in words of Acts iv. 19, 20. So, still threatening them, they sent them away. (Ask the class what they think the Apostles would do; tell how they continued to preach and make converts. Read Acts v. 14, 15.)

Association.—Let the class recall (*a*) what St. Peter had begun to do in the power of the Holy Spirit—preach, in the same way in which our Lord preached, by explaining God's plans; preach so wonderfully that people believed and became followers of the Lord Jesus Christ—that is, Christians. Besides this, he healed the sick by the power of the Lord Jesus; and he had learnt to be fearless and true and loyal to His Master. (*b*) What the body of the Apostles, the Church, had begun to do by the power of the Holy Spirit—tell the people to do *penance* for their sins; baptize them in the name of the Father and of the Son and of the Holy Ghost, so making them members of the Church; *confirm* them by giving *them* the Holy Ghost, through the power given to the Church by Christ.

Memory Work.—Cat. 82.

Expression Work.—Write: how St. Peter behaved (*a*) before he received the Holy Spirit, (*b*) after he had received the Holy Spirit; or the story of St. Peter's bravery.

43.—Lesson Subject: The Holy Spirit in the New Testament (St. Stephen).

Reference.—Acts vi. and vii.

Apparatus.—A picture of the death of Stephen.

Aim.—To show the power of the Holy Spirit working through St. Stephen.

Note to the Teacher.—St. Chrysostom says that the Seven were "neither presbyters nor deacons." It is thought that their office was unique, like that of the Twelve, but like them they have successors, and are the ancestors of both priests and deacons. The Jewish punishment for blasphemy was death by stoning, but the

Romans did not allow them to exercise the power of capital punishment now. The rage of the Jews here overcame their prudence, but Pilate was so weak that he would easily condone their offence.

Introduction.—A few questions on the last lesson, recalling to mind that the Christians were now quite numerous.

Presentation : 1. St. Stephen's Call.—There were now a great many Christians in Jerusalem, and some of them were very poor, much poorer than they were before they became Christians, for the Jewish Church gave food and money to the poor widows who had no one to provide for them, but, of course, this help was now cut off. There was so much to be done in seeing after all these poor people that the Apostles found that they must have assistance; it would be wrong for them to give up their time to this kind of work—they were needed to pray and preach. So they asked the Church to select seven holy men for this work; the people did so, they chose Stephen and Philip and five others, and brought them to the Apostles, who prayed over them and laid their hands on them, thus setting them apart for God's special service, *ordaining* them to the ministry. They were full of the Holy Spirit before, but now He came to them with a new power, giving them special grace for their work.

2. St. Stephen's Work.—St. Stephen was full of grace and of the power of the Holy Spirit, and he worked many miracles among the people. He was also a learned, cultured man (it is thought that he had lived in Rome), and his splendid sermons attracted notice from the Jewish rulers. They were extremely irritated; they hated to think that a man of their own class should be a Christian; they did not so much mind what was said and done by ignorant fishermen like the Apostles. They argued with St. Stephen, but they were no match for him: not only was he naturally clever, but he was also filled with the Holy Spirit. Then they resorted to the very trick which they had used against our Lord; they paid men to tell lies about him, to say that

he had spoken blasphemy, and if that could be proved they would stone him to death. He was summoned to the Council, and the false witnesses came, saying: "This man is always speaking against the Temple and the law, and saying that this Jesus of Nazareth shall destroy this place and shall change the traditions which Moses gave us." It was the worst kind of lie, one which is half a truth, a perversion of the truth. St. Stephen's heart burned within him; he knew where he was now; he saw that they meant to serve him as they had served his Master, and he realised that his chance had come to speak for his Master, and the thought thrilled him. "And all that sat in the Council, looking on him, saw his face as if it had been the face of an angel."

3. **St. Stephen wins the Martyr's Crown.**—"Are these accusations true?" asked the high-priest. St. Stephen accepted the challenge. "Brethren and fathers," he said (for he was speaking to his equals, compare with St. Peter's "rulers of the people and elders"). "Ye men, brethren and fathers, hear!" And then followed the most wonderful speech that they had ever heard. It was a long one, but, though it made them more and more furious every moment, they were chained to their seats by the magic of his eloquence until he had finished. (If thought desirable give a full summary to elder children.) He began with God's call of Abraham and showed them His plan right the way through the Old Testament history, how He had chosen Abraham and his children and made of them the Jewish nation, and trained them to know and love and serve Him; but they were like disobedient children and would not obey, and now at last they had rejected the Promised One Himself, the Lord Jesus. As he ceased speaking, their fury broke bounds, for they were out to the heart and they gnashed their teeth at him (quote vii. 55). At that they could bear no more, and screaming with rage and horror, and stopping their ears that they might not hear his blasphemy (as they said), they flung themselves upon him and

dragged him through the streets of Jerusalem (as his Master had once been dragged), and there without the gates they stoned him to death; and as they stoned him St. Stephen prayed, "Lord Jesus, receive my spirit," and kneeling down he cried with a loud voice: "Lord, lay not this sin to their charge," and so saying, died.

A little apart, watching the scene and keeping the garments of those who were stoning St. Stephen, stood one of those who had voted for his death, a young man named Saul.

Association.—Help the class to recall some of the gifts which they have seen that the Holy Spirit confers; wisdom and skill in earthly matters (Beseleel), courage, fortitude, loyalty, the power of helping others as seen in SS. Peter and Stephen. Or take the review on the Seven Gifts of the Holy Spirit; as each is written up let the class give examples from the preceding lessons.

Application.—Help the class to form a resolution to pray regularly to the Holy Spirit for help; the *Veni Creator Spiritus* might be suggested.

Memory Work.—The Seven Gifts of the Holy Ghost.

Expression Work.—Tell the class that Stephen means "crown"; lead them to see the significance of this, and to draw a crown, with the following verse printed beneath if liked:

" Holy Stephen, thou whose name
Doth the martyr's crown proclaim,
First to magnify thy Lord,
First to gain the great reward."

ARTICLE IX.

"The Holy Catholic Church, the communion of saints."

Aim.—To give a clear idea of the Church, and to inspire the children with love and loyalty.

Teacher's Thought.—"Now you are the body of Christ" (1 Cor. xii. 27).

THE MARKS OF THE CHURCH: 1. ONE.

44.—Lesson Subject : The Church from the Outside :
Saul the Persecutor.

References.—Acts ii. 42, viii. 1-4, ix. 1, 2, xxii. 3-5; 2 Cor. i. 22, ii, 17.

Apparatus.—A large map showing Tarsus, Damascus, and Jerusalem.

Aim.—To show Saul persecuting the Church and so finding out its *unity*.

Introduction.—One or two questions on the last lesson, bringing out Saul's presence at the death of Stephen.

Presentation : 1. Saul as a Boy at Tarsus.—"Saul was consenting to his death," and that meant a good deal to the chief priests and rulers, for this young man was rich and clever, a Pharisee, and his father and grandfather before him had been Pharisees; he was a person of importance.

Saul had spent his boyhood far away from Jerusalem, in the seaport town of Tarsus (show on map). He was born to splendid honours; he was one of God's noblemen, a Jew, a member of the Chosen Race; and he was one of Cæsar's noblemen, a Roman citizen. (Tell of the presentation of the "freedom of the city," to our famous men, in order to do them honour.) The little boy Saul was intensely proud of these honours, and when as a man a far greater honour was his, he was still proud of them.

Being born to a great position his father took care to have Saul extremely well educated. As a tiny boy he was taught the Old Testament stories at home, then he went to school and learnt still more of the Bible, and of the duties and privileges of being a Jew. Besides this, he learnt a trade, as did every Jewish boy. Tarsus was famous for its tent cloth made from goats' hair, and that was the trade which Saul learnt. There came a day when he was glad

of it. We can guess where he went on holidays; where would you go if you lived in a seaport town, with ships unloading daily at the wharves, bringing strange cargoes from foreign lands? Saul must have been often on the quay watching the shipping, because years afterwards he mentioned in his letters things which he had noticed there. He saw how the bales of goods were sealed with the owner's name before being sent off; and how a sample would be sent in advance, as a first instalment of the goods to follow (2 Cor. i. 22); and he noticed that some tradesmen were dishonest and mixed bad things with good, pretending that all were good alike (ii. 17). He must have been a very observant boy.

• 2. **Saul as a Young Man in Jerusalem.**—As soon as he was old enough Saul went up to Jerusalem to finish his education, as our young men go to Oxford and Cambridge. Tarsus was a University city, too, but it was a *heathen* University, and Saul's father was a good Jew, so he sent his son to be under the great Jewish teacher, Gamaliel, in the Holy City itself; just as good Catholics send their boys to Catholic schools rather than to Protestant public schools. As a man at Oxford will think of King Alfred, the founder of England's greatness, and of other great men connected with that city, so Saul at Jerusalem would think of the founder of his nation's greatness—Moses, and of the great men who followed him. Discuss this line of thought with the class, being guided by their previous knowledge, bringing out especially the Jews' devotion to Moses, their leader, rescuer, lawgiver, and their passionate loyalty to the "Law of Moses." Describe Saul as thrilled by the greatness of being a Jew, one of God's special people; tell how earnest and good he was, keeping the law with his whole heart, and looking forward to the coming of the Promised One, the Messiah.

Say that Saul lived in Jerusalem after his University course was ended; he had a married sister there, and no doubt many friends.

3. **Saul as Persecutor.**—One day Saul heard a story which filled him with horror. It seemed that here in Jerusalem there was a set of people who claimed that the Messiah *had* come, and that He was no other, indeed, than a certain Carpenter Who had been crucified for treason one Passover time. Further, they said that He had risen from the dead and ascended into heaven, and that He had told His followers to obey *Him* rather than Moses. It was an appalling thought; it seemed to Saul like the most dreadful blasphemy. Then one of the cultured foreign Jews, Stephen, joined the sect, and that made it worse than ever; he *would* preach his wicked heretical beliefs. Saul sat with the Council when they had him up for trial, but Stephen's speech made him rather uncomfortable; he would have it that, as the Israelites had turned against Moses in the wilderness, so now the Jews had rejected the Messiah. It was a dreadful idea, too terrible to be true. He voted for Stephen's death, he watched him die, but he could not forget the look on his face when he died.

"This terrible heresy must be stamped out," Saul said to himself, and he began to make arrests. He went from house to house to discover who were Christians and who were not, and when he found any Christian men or women he dragged them away to prison. But no doubt he examined them carefully first: "What do you *believe* about this Jesus?" he would ask. "We believe that He is God," they answered. "How do you worship Him?" "We have our own Holy Sacrifice." "Have you a leader?" "Yes," but they would never tell his name, nor would they give any particulars about their worship; but it must have been clear to Saul in the course of his inquiries that they all believed the same Faith, that they all worshipped in the same way, and that they were all united under one Head. It maddened him. House after house Saul entered, all sorts of men and women he questioned, and he found that they *all* believed that this Jesus was God, they *all* worshipped Him with some mysterious sacrifice of their own, and they

all held together, evidently under some powerful leader. But *who* this leader was Saul could not discover. If only he could have made these people differ from each other there would have been some hope of the sect breaking up, but if they hung together like this they would become terribly strong. Well, *he* would break them up. He did his best. All whom he could find he had imprisoned, "persecuting them to the death," as he afterwards said himself. Others left Jerusalem, seeking safety in the surrounding country.

Saul now felt that Jerusalem was fairly clear, but he was uneasy lest there might be some of these people at Damascus (show on map). So he asked the chief priest for an order empowering him to arrest any Christians whom he might find there, and bring them to Jerusalem for punishment. Then he set off. He was still furious. St. Stephen's words haunted him, and the obstinacy of the Christians angered him. He *would* stamp them out. But he had a long journey in front of him and a great deal of time for thought. It would take about a fortnight to reach Damascus from Jerusalem; in some parts the road was so narrow that travellers must ride in single file, and so bad that the horses could only proceed at a walk. Thus, thinking deeply, followed by his servants, Saul rode slowly along day by day.

Association.—Let the class recapitulate the lesson, emphasise the unity of doctrine and practice amongst the Christians. Let elder children find and read St. Paul's account of this time (Acts xxii. 3-5).

Memory Work.—Cat. 95.

Expression Work.—Write why Saul persecuted the Christians, or what he found out about the Christians.

Draw a scene from Saul's boyhood, or a map showing the places named.

THE MARKS OF THE CHURCH (*continued*): 2. HOLY.

45.—Lesson Subject : The Church from the Inside—
Saul the Christian.

References.—Acts ix. 3-30; Gal. i. 15-19; Acts xxii. 17-21; Exod. iii. 1; 3 Kings xix. 8; St. Mark i. 12.

Apparatus.—A model or sketch of an Eastern plough, model or picture of an Eastern city gate.

Aim.—To show how Saul became a Christian and found that the Church is *holy*.

Introduction.—Question on the last lesson, bringing out what Saul was doing and thinking when we left him.

Presentation : 1. Saul sees the Lord.—As Saul drew near to Damascus the road would improve, and he would notice work going on in the fields by the roadside. (Show model or picture of plough.) Most probably he would see a man ploughing with oxen; they drew the plough slowly along till one grew restive and tossed its head and tried to get free from the yoke, but the ploughman pricked it with the long pointed goad which he carried in his hand, and the ox was obliged to give in. Saul was very stiff from his long ride, he would walk now and again to stretch his limbs, and he was probably walking here, the servants behind him leading his horse. The walls and gate of Damascus were visible now (continue in the words of Acts ix. 3-9). Show model of gate and picture him led through it into the city.

2. Saul is received into the Church.—Let the class say what Saul would think about during those three days of darkness, how he would compare his actions with those of the disobedient ox; how he would realise that *he* had a Master, and what a Master, no less than the Son of God Himself! What must this Church be like of which He was the Head? How much he longed to know all about the Church. Then he had a vision of a man called Ananias

coming to him and laying his hands on him and giving him his sight again.

Meanwhile that same Ananias had a vision, and was at first much distressed (narrate verses 10-17). And immediately it seemed to Saul that scales fell from his eyes; he could see plainly. He looked up at the kind face of Ananias, and he could see also *what made Ananias so kind*. "Brother Saul," those words from the man he had come to imprison! But Ananias was a servant of the Lord, and Saul felt that all the Lord's servants must be wonderful. But how could he, stained with sin as he was, enter this holy Church? Ananias would explain that all his sins would be forgiven in baptism; so he arose and was baptized and received the Holy Ghost, and heard Mass and was given Holy Communion.

Then the disciples at Damascus welcomed him as a brother, though he had come there in order to persecute them.

3. Saul is taught by the Lord.—Ask where the Lord Jesus went after the Holy Spirit came to Him at His baptism. Ask for other instances of those who sought the desert in order to get close to God: Moses, Elias. Tell how Saul went away into the desert and stayed there for two years or more, all alone with God. Tell how the Lord Jesus Himself taught him by the Holy Spirit. Let the children recall how the Lord explained the Bible to Cleophas and his companion, and reprovéd them for not understanding it better. Let them think of all Saul's study of the Bible from his childhood, and explain that the Holy Spirit would bring all this to his mind and show him how everything was leading up to the coming of the Lord Jesus. He would have learnt about the Lord's life and death, and he would now fit it all together. Let the class sum up what Saul learnt: that Jesus is the Son of God, that the Church is His kingdom, that His kingdom is holy, that all are called to enter it, that it was his duty to help them to enter it, for he had been made an Apostle too. Tell that

St. Paul, was the first to preach about Jesus as the *Son of God*.

4. Saul is given Work for the Church.—Tell briefly how Saul returned to Damascus and preached there, that this made the Jews very angry and they tried to kill him, that they watched the gates in order to take him, so the disciples let him down over the wall in a basket, and he escaped to Jerusalem. Tell how SS. Peter and James received him very kindly, though the others were afraid of him at first. Apparently he stayed with St. Peter, and he must have been much impressed by the saintliness of St. James, who was called by all “the Just.”

Saul now began to take up the work of St. Stephen, and to preach about Christ to the learned Jews from foreign parts. It made them furious and they determined to kill him. Then one day he was in the Temple, praying, and he saw the Lord in a vision, who ordered him to leave Jerusalem at once, for the Jews there would not listen to him. Saul said that he could not wonder at it, for they remembered him as a persecutor of the Church. Then the Lord commanded: “Go, for unto the Gentiles afar off will I send thee.” Saul said nothing about this vision at the time, but when soon afterwards the disciples begged him to leave Jerusalem for his own sake, he went at once, going back to Tarsus, where he lived and worked quietly for years, thinking out what the Lord wished him to do.

Association.—Let the class discuss how Saul became a Christian, and what he learnt about the Church.

Memory Work.—Cat. 96.

Expression Work.—Draw a symbolic picture of Saul’s conversion—*e.g.*, the gate and walls of a city, a sword on the ground, and a cross in the sky.

Write: how Saul became a Christian.

Copy out Acts ix. 3-6.

THE MARKS OF THE CHURCH (*continued*): 3. CATHOLIC.

46.—Lesson Subject : The Church and the World ;
St. Peter and Cornelius.

Reference.—Acts x., xi. 1-18.

Apparatus.—Plan of Temple, sketch or model of Eastern house.

Aim.—To show St. Peter, as Keeper of the Keys, opening the door to the Gentiles.

Introduction.—Show on plan, draw roughly on board, or merely recall to mind, the “ middle wall of partition ” in the Court of the Gentiles beyond which no Gentile might pass on pain of death. Let the class tell all they know about it.

Introductory Presentation.—Explain that St. Peter had been familiar with this wall from childhood, and he thought it the most natural thing in the world. He had always been taught that the Gentiles—that is, all who were not Jews—were unclean, and you could not have anything to do with them. Look at the things they ate ! By the law of Moses every animal or bird or fish which ate unclean food was unclean itself, and might not be eaten. (Let the class give examples—pigs, ducks, eels, etc.) But the Lord had once said that it was not the things which a man ate that made him unclean, but what he *thought*. However, St. Peter had forgotten this. Sometimes, certainly, Gentiles were admitted into the Jewish Church, but they had to become Jews first, as it were, and go through certain ceremonies and keep the law of Moses carefully.

1. Cornelius' Prayer.—There lived in the garrison town of Cæsarea a devout Roman soldier named Cornelius. He was a centurion in the Italian Cohort—*i. e.*, he was what we should call a captain, and had a hundred men under him. He was not a Jew, but he worshipped God as well as he could, praying a great deal and giving many alms. One day, at the time of the evening sacrifice, an angel appeared

to him, and called him by name, "Cornelius." (Narrate chapter x. 4-8.)

2. St. Peter's Vision.—St. Peter was going round visiting the Christians in the outlying towns. On the second day after Cornelius' vision he went up to the house-top to pray in the middle of the day, as the Jewish custom was. The flat roof made a quiet garden, with flowering plants placed here and there; it was usual to rest there and even sleep there in hot weather.

St. Peter was hungry; probably he had had no food that day; he asked for some, and while it was being prepared he saw a wonderful vision. (Narrate graphically verses 11-22.)

Ordinarily St. Peter would have felt that he could not associate with these men, for they were Gentiles; but the vision altered everything. He invited them to stay in the house with him, and no doubt ate with them—he had never sat down to table with Gentiles before. But had not the Holy Spirit Himself said that He had sent them? Next day he went with them to Joppe; it was a two days' journey, about thirty miles. He must have thought a great deal as he walked along—it seemed that *Gentiles* were to be admitted to the Church, that it was not for the Jews only, as he had supposed.

3. Cornelius received into the Church.—Cornelius had told a slave to watch for the coming of St. Peter, probably just outside the city gate, and when he saw them approaching he went and told his master, who hurried out and met the Apostle at the city gate, flinging himself on the ground before him as if to worship him. But St. Peter said: "Arise! What are you doing? I myself also am a man" (Bezan text). Then, talking together, they walked to Cornelius' house, and there found many of Cornelius' friends, whom he had summoned. Then St. Peter said: "You know that it is not usual for a Jew to have anything to do with any one who is not a Jew, but God has shown me that I must not call any man unclean; therefore I came when I was sent for, but why did you send for me?" (Narrate verses

30-33.) Then St. Peter said, "I see that God chooses men from all nations to belong to Him. Jesus Christ is Lord of all." And then he taught them about the life and death and resurrection of our Lord, and about the Church. While he was speaking the Holy Ghost suddenly descended upon Cornelius and his friends. Then the Jewish Christians who had come with St. Peter from Joppe were amazed beyond words to see that God had given the Holy Spirit to *Gentiles*. (Continue in words of verses 47, 48.)

4. The Church discovered to be Catholic.—When St. Peter returned to Jerusalem he found the Christians there very upset. They had heard that he had admitted Gentiles into the Church, and had mixed with them on friendly terms, and they could not understand it. They thought that the Christian Church was for them alone, as the Jewish Church had been. Then St. Peter told them all that had come to pass. He explained that *God Himself* had admitted the Gentiles into the Church, by giving them the Holy Spirit; so clearly the Church was for all nations, it was universal—that is, Catholic. Then all the Christians gave glory to God.

Association.—Let the class recount how St. Peter was shown that the Church was to be Catholic, and what he did when he had learnt this.

Memory Work.—Cat. 97, 98.

Expression Work.—Draw the vision of the sheet.

Write why the "middle wall of partition" was now useless. Describe how Cornelius became a Christian.

THE MARKS OF THE CHURCH (*continued*): 3. CATHOLIC;
4. APOSTOLIC.

47.—Lesson Subject: The Church and the World;
St. Paul the Missionary (I).

References.—Acts xi. 19-30, xiii., xiv., xv. 1-31.

Apparatus.—Map showing St. Paul's first missionary journey.

Aim.—To show St. Paul helping to found the Church and to make it Catholic.

Note to the Teacher.—The two following lessons aim at showing the Church to be both Catholic and Apostolic. As the last lesson showed St. Peter as Head of the Church admitting the Gentiles, so these aim at showing St. Paul as a trained statesman working out the consequences. He foresaw an imperial and universal Church, on the lines of the Roman Empire. No attempt is here made to give a full account of his work, which is beyond the grasp of children of this age, but merely to select dramatic incidents which illustrate the Catholic and Apostolic character of the Church.

Introduction.—Put up a large map, ask where we left Saul; let a scholar find Tarsus.

Presentation : 1. St. Paul sent to the Gentiles.—Saul remained at Tarsus for several years, waiting until the Lord should tell him what to do. One day an old friend of his suddenly appeared, St. Barnabas—it is thought that they were at college together. St. Barnabas had come with a call to work; there were a great many Gentile Christians by this time at Antioch (show on map)—would Saul come and help him look after them? Saul went gladly. He and St. Barnabas worked there for some time, and then the Holy Spirit spoke to the church at Antioch, saying: "Separate me Saul and Barnabas for the work whereto I have called them." So the church ordained them with the laying on of hands, and the apostles started out, not knowing exactly where they were to go, but guided by the Holy Spirit. But Saul knew one thing, that he was to go to the Gentiles (ask how he knew this). So he took ship from Seleucia (show on map), and sailed across to Cyprus. Now he was in Roman territory and therefore he began to use his Roman name—Paul. He is never called Saul again, because his work henceforward was chiefly among the Gentiles.

2. St. Paul preaches to the Gentiles.—The Holy Spirit had chosen St. Paul for a special purpose. Just as when

you wish to make something you look in your tool chest (or your work-basket), for the exact tool (or needle) which you need, so the Holy Spirit looks through the world for suitable men to do His work. The twelve Apostles had no thought beyond Palestine, they knew nothing of the great world; but St. Paul was a citizen of the Roman Empire, and the Roman Empire spread all over the civilised world. (Show a map of it if possible.) That helped St. Paul to understand what Christ's Empire, the Church, would be like. And the centre of the Empire was Rome; St. Paul determined to go to Rome one day. Meanwhile, "all roads led to Rome," and St. Paul took the nearest one. (Say how true this was—mention any Roman road of the neighbourhood, and explain briefly that roads were cut straight across the vast Empire to connect it with Rome.)

St. Paul made a preaching tour through Cyprus, and at last came to Paphos, where the proconsul lived; he sent for the apostles, wishing to hear the word of God; narrate vividly ch. xiii. 8-12. Discuss the incident with the class, leading them to see that the devil would naturally be up in arms against the Church, just as he was against the Church's Founder.

Tell briefly how they journeyed to Pisidian Antioch, and how St. Paul was invited to preach in the synagogue. He preached a wonderful sermon, explaining that the Promised One had come, telling them all about the Lord Jesus. They asked him to preach again on the following Sabbath, and meanwhile many Jews and devout Gentiles came to him for further instruction. On the next Sabbath the whole city was there, among them very many Jews who refused to believe St. Paul, and openly contradicted him. (Continue in the words of verses 46, 47.) Then the Gentiles were very glad; but the Jews made it impossible for St. Paul and St. Barnabas to remain there, and they went on to Iconium. Tell how they preached in Iconium, but were presently driven out by a plot to stone them, so they went on to Lystra and Derbe and preached

throughout the countryside (show the towns on the map). Narrate vividly ch. xiv. 7-19. Let the class discuss these fresh examples of the devil's antagonism.

Then St. Paul and St. Barnabas, despite the risk to themselves, went back to all those towns where they had left converts to found churches there for them. They had baptized and confirmed their converts, but had had no time to ordain priests; now they went back, and in every town where they had left Christians they ordained priests, and gave them careful directions as to what they were to believe and do. (Show towns on map.) Then they returned to Antioch whence they had started, and told the Christians there how God had opened the door of faith to the Gentiles.

3. St. Paul fights for the Gentiles.—While St. Paul and St. Barnabas were resting and rejoicing at the thought of their new churches, some Jewish Christians came down from Judea and upset everything. "Unless you keep the law of Moses as well as the law of Christ," they said, "you cannot be saved." St. Paul was up in arms at once; he saw how impossible this would be, and how unnecessary and foolish. *He* knew how the Roman Empire was run; he knew that it was made up of different races (like the British Empire is to-day), and that they were joined together by their loyalty to the Emperor, not by all dressing alike and doing exactly the same things. (Draw a flower bud on the board.) St. Paul knew that the Jewish Church was bound by the law of Moses as the flower bud is bound by its sheath. Moses' laws were very, very necessary because of the wild heathen nations among whom the Jews lived, just as the sheath of the bud is necessary at first: but he also knew that the Sun of Righteousness had arisen and the bud had burst into bloom (draw on board), and could no longer be held by the sheath. To tie it in was to kill it, to prevent it coming to perfection. A world-wide Church could not be bound by all the details of the Mosaic law. So St. Paul went up to Jerusalem to meet the apostles and to discuss the matter

thoroughly, Fortunately, St. Peter was there. He had been away on missionary journeys, and had founded churches at Antioch and at Rome, but he was back in Jerusalem at the moment.

The Church assembled in council—St. Peter the head, bishops and priests—the first Church Council that ever was held, and the most important. Both sides put forth their views, and there was a good deal of dispute. Then St. Peter got up. He reminded them that God had chosen him to open the door to the Gentiles, and had Himself given them the Holy Spirit, and so the matter was really settled. It was quite evident that He did not intend them to become Jews first.

Everyone sat silent after St. Peter had spoken.

Then St. James, as Bishop of Jerusalem, summed up the matter. The Gentiles were *not* to keep the law of Moses, but simply to observe carefully the law of the Church.

And this decree the apostles joyfully took back to Antioch. The Church now could spread and increase.

Association.—Let the class discuss why they think that the Holy Spirit chose St. Paul as the Apostle of the Gentiles.

Memory Work.—Cat. 99.

Expression Work.—Write an account of one of St. Paul's missionary adventures.

Say why St. Paul returned to the places where he had left converts.

Draw symbols of the Jewish and Christian Churches (bud and bloom).

THE MARKS OF THE CHURCH (*continued*):

CATHOLIC AND APOSTOLIC.

48.—**Lesson Subject:** The Church and the World;
St. Paul the Missionary (II).

References.—Acts xvi. 13-15, xviii. 2-11, xix., xxi., xxii., xxvii., xxviii.

Apparatus.—Map showing second and third missionary journeys.

Aim.—As in preceding lesson.

Note to the Teacher.—If thought better this lesson may be divided into two, the first one ending with Presentation 2. If taken as a whole, it should be remembered that the aim is not to give details for remembrance, but to convey a vivid impression of the march of events which culminated in St. Paul's arrival at Rome, his goal, the attainment of which the devil had striven so hard to prevent.

Introduction.—Refer to the last lesson; ask what St. Paul would continue to do.

Presentation : 1. St. Paul's Missionary Work.—St. Paul went on with his work among the Gentiles even more eagerly than before. He spent the next six or seven years travelling from town to town, spending some time in each, teaching the people and founding churches. When he had settled in a town people came in from all the countryside to hear him, and he went out to them, and so he made the people Christian all around. (Illustrate by writing the name of a local town on the board, and indicating neighbouring towns and villages.)

One day St. Paul came to Philippi, an important Roman colony. (Show on map.) Guessing that he would find the Jews of the place worshipping by the riverside, that being their custom when there was no synagogue in the town, St. Paul went out there on the Sabbath Day and preached to them; he always spoke to the Jews first because they were God's chosen people. Among the congregation there was a rich shop-woman of the town, named Lydia; she listened eagerly, and believed. She and her whole household were baptized, and she begged St. Paul and his companions to stay in her house. They consented, and it became a meeting-place for the Christians, the first church in Philippi. (Omit the rest of the chapter.)

Presently St. Paul moved on, leaving many converts behind him, but he never forgot them; he visited them again, and he wrote them a wonderful letter. (Let the class find it in their Bibles.)

Another day St. Paul came to Corinth (show on map), and there he found two Christian Jews from Rome; all Jews had recently been forced to leave Rome by an order from the Emperor. It was delightful to St. Paul to meet anyone from Rome—that was where he was longing to go himself, that was where he meant to go as soon as it was possible. Aquila and Priscilla were tentmakers, too, like St. Paul, for he always worked at his trade now, earning his living so that he should not be burdensome to his converts—it is thought that he lost all his money by becoming a Christian. As usual, St. Paul went first to the synagogue and taught, but the Jews would have nothing to do with him, so he said to them: "I shall go unto the Gentiles instead, then." And he took a room in a house next door to the synagogue and made it into a church. We can imagine how extremely angry that made the Jews! (Continue in words of xviii. 8-11. Tell the class that St. Paul wrote two letters to this Church, and let them find them.)

Another day St. Paul came to Ephesus. There he found a great deal to do. He found some who believed in the Lord Jesus. (Continue in words of xix. 2-7.)

Every Sabbath Day St. Paul preached in the synagogue, until the Jews made it impossible for him, and then he hired a lecture-hall, and preached there every afternoon when the people were free from work. He himself worked at his trade all the morning. St. Paul stayed there for two years, converting all the country round. (Continue in words of xix. 11-20.) Then St. Paul made up his mind to return to Jerusalem once more, saying to himself longingly: "After I have been there I must see Rome also." (Let the class find the Epistle to the Ephesians.)

2. St. Paul at Jerusalem.—The Holy Spirit had told St. Paul to go up to Jerusalem, and also that troubles awaited him there, but he was not afraid: he knew that the Lord was with him. He meant to get to Rome if he could, but things fell out very differently from what he intended.

After a very difficult journey St. Paul arrived in Jerusalem, and went to see St. James, and told him about all the Gentile Christians. St. James was delighted, but he warned St. Paul of possible trouble. "You see," he said, "there are thousands of Christian Jews, and they have heard that you are teaching the Gentiles not to obey the law of Moses, and they don't like it, they think that you are only half a Jew yourself; I am afraid that you will have trouble with them." Then he advised St. Paul to go to the Temple with four Jews and go through a public ceremony with them—it meant a lot of trouble and expense, many sacrifices had to be offered, but St. Paul agreed to do it; it would prove that he was a loyal Jew himself, though he did not want the Gentiles to become Jews. Now St. Paul had some Greek friends with him at Jerusalem, and when his enemies saw him walking in the Temple with the four *Jews* they raised a riot and said that he was walking there with *Greeks*, and there was a tremendous uproar; they seized St. Paul and dragged him out of the Temple to kill him (let the class recall the inscription on the wall of partition). But the Roman rulers of the city were prepared for uproars like this, and so they had built a castle adjoining the Temple courts. The soldiers on guard sent word to the Commandant that the city was in an uproar, and taking a strong force of soldiers the Commandant himself came down from the castle, thrust back the people and rescued St. Paul; he thought that he was a certain *Egyptian* who had been giving trouble and was wanted by the government, so he was glad to capture him. The Commandant had him bound with two chains, and inquired what he had done, but he could not make anything out from the cries of the people, and so he ordered St. Paul to be taken into the castle; but as he was led up the stairs the crowd made a rush at him, and the soldiers had to lift him over their heads out of reach. Then St. Paul obtained permission to preach one last sermon to the Jews, but it was useless. (Continue in words of xxii. 24-30.) Tell how after this St. Paul

was tried by council after council and kept in prison for two years, until at last he appealed to Cæsar, and then they had to send him to Rome to be tried. So St. Paul was going to Rome at last, but *as a prisoner*.

3. **St. Paul goes to Rome.**—St. Paul was sent to Rome under a guard of soldiers; it was late in the sailing season, so they could not get a through boat, but had to change ships at Lystra, where they found an Imperial corn ship going straight to Rome. The centurion in charge felt that they were in luck's way. But no sooner had they started than they found it was going to be a rough voyage, the stormy autumn winds had begun to blow, and they had to crawl slowly round the coast instead of sailing straight across the sea. At last they reached a harbour, and there St. Paul warned them that there would be danger in going on, but because it was not a good place to winter in the centurion believed the captain of the ship rather than St. Paul, and they started again. At first it seemed as if the sailors were right, a gentle breeze sprang up and helped them, but very soon a terrific hurricane burst upon them and swept the ship before it, helpless. They reefed the sails in haste and let her drive. Then they managed to run under the lee of a small island, and here hoisted up the ship's boat which had been in tow, and passed cables underneath the ship to keep the timbers from starting in the strain of the storm. Then they drifted with as little sail set as possible; but the storm increased, and they had to throw overboard most of the corn, and everything else which could be spared. Day after day they drifted so, the storm-clouds blackened the sky and they could see neither sun nor stars, and did not know where they were. Everything was disorganised, no food was prepared, everyone was faint with hunger and none expected to be saved. It looked as if St. Paul would never reach Rome. But he knew better. (Continue in words of xxvii. 21-26.) After fourteen days of this awful storm the sailors thought that they were near land, and sounded (explain), and found

it was so, and therefore anchored to wait for day, lest they should be driven on the rocks in the darkness. Tell how St. Paul prevented the sailors' escape by warning the soldiers (verses 30-32), and how he persuaded them to take some food, and they were encouraged by his example and did so. Describe the rest of the chapter vividly, particularly noting St. Paul's narrow escape from being killed by the soldiers. (Narrate xxviii. 1-6.) Tell briefly that they remained in the island for three months, and that St. Paul healed all who were sick, and then they found a ship sailing for Rome.

4. St. Paul at Rome.—Let the class recall all the attempts made to stop St. Paul going to Rome; ask who prompted them, and why.

Tell how St. Paul lived for two years in a house of his own at Rome, but chained all the time to a Roman soldier. Tell how he taught the Christians, helping to found the Church in Rome. Remind the class that the Feasts of SS. Peter and Paul are kept together. Say that he was at last brought up before the Emperor for trial, and with all his learning and training was able to make a splendid defence for Christianity and so was acquitted; which meant that the Emperor considered it *lawful to be a Christian*. St. Paul had won the first great victory for the Church against the world. Now we know why the devil tried to prevent St. Paul going to Rome.

Association.—Let the class recall what St. Paul learnt about the Church when he was persecuting it—One. What he learnt when he was a Christian—Holy. What SS. Peter and Paul were both shown when they met the Gentiles—Catholic. Who founded these first Churches?—the Apostles; therefore we call the Church Apostolic because our present bishops are descended from the Apostles and teach exactly what they taught. Ask for the name of the Creed which we are learning.

Generalisation.—Lead the class to arrive at the generalisation that the Church is One, Holy, Catholic, Apostolic.

Memory Work.—Cat. 94.

Expression Work.—Print the marks of the Church.

Describe St. Paul's journey to Rome, in writing, or drawing, or by a picture map.

Write: why it was so important that St. Paul should go to Rome.

THE DOOR OF THE CHURCH.

49.—Lesson Subject: St. Philip and the Ethiopian.

References.—Acts viii. 26-39; Isa. liii. 7-8; St. Matt. xxviii. 19, vii. 7.

Apparatus.—A map showing Palestine and Egypt. Any pictures of Egyptian gods.

Aim.—To show that Baptism is the door of the Church, and how the Eunuch entered it.

Introduction.—Put up a picture of Egyptian gods; let the children tell what they know of them, or of heathen idols. Lead them to see that such things are worshipped because their worshippers do not know of the true God.

Presentation: 1. **The Eunuch searches for the Door of the Church.**—Show a point on the map south of Egypt, say that hereabouts was a kingdom called Meroe, governed by queens who were always called Candace, as the Emperors of Germany were called Kaiser, and the Kings of Egypt Pharaoh. Describe the life at court, great pomp, splendid buildings, elaborate idol worship. (It is thought that it would be much like the life and worship of Egypt.) Describe the queen's trusted servant, a very good man, who felt that these idols were no gods, and longed to find the true God. Tell how he hears of the Jewish faith, and obtains some of the Holy Scriptures, eagerly reads them, feels that here is the true God, longs to know more about Him, worships him as well as he can, prays to Him. (Let the children suggest the prayer he might use—a stranger who wanted to be one of the Lord's people.) He has a great longing to go up to Jerusalem and keep one of the feasts

of which he has read in the Bible. Picture him asking permission from the queen, and starting on his journey with his retinue of servants. Show the journey on map. Suggest his wonder and delight on coming in sight of Jerusalem. Describe how he would be present in the Court of the Gentiles, and would long to pass the barriers and enter the inner courts, and feel that he really *belonged* to the true God. Say that the feast he attended was probably Pentecost; describe the rejoicing and offering of the first-fruits. Explain that all this took place about the time of the conversion of St. Paul.

2. The Eunuch at the Door of the Church.—Describe the return journey, picture the Eunuch filled with unsatisfied longings, reading the Scriptures to try and get nearer the truth. Let the class find Isa. liii. 7, 8; say that he was reading that passage and could not understand it. Ask the children to Whom it alludes, and how it is that we understand it. Let them tell how this prophecy had been fulfilled so recently in that very city which the Ethiopian had just left, and yet he knew nothing about it all. He was getting well on his return journey by this time, and was just passing through the old ruined city of Gaza; it looked as if his journey to Jerusalem had been of no avail.

3. The Eunuch enters the Church.—But the Lord had heard the Ethiopian knocking at the door. (Let the class find St. Matt. vii. 7.) An angel of the Lord told St. Philip, one of the Seven, to go down to the old deserted city of Gaza, on the highroad to Egypt. He went at once, and he met there the Ethiopian returning from Jerusalem, reading the prophet Isaias and longing for someone to explain it to him. The Holy Spirit said to Philip: "Go near, and join thyself to this chariot." (Continue in the words of Acts viii. 30-38.) Let elder children find St. Matt. xxviii. 19, and read the baptismal words which St. Philip used. Explain that through baptism the Ethiopian had entered the Holy Catholic Church. He had not only gained all he longed for, the privileges of the Jews, but much more as

well. God was now his Father, and the Lord Jesus his Saviour, and the Holy Spirit his guide and friend. He would now always have the guide he sought (verse 31).

Association.—Let the class recall all those of whose baptism they have lately heard; write the names on the board as they give them. Question them on the baptism of their little brothers and sisters, or any baptism they have seen. Lead up to the generalisation:

Baptism is the Door of the Church.

Memory Work.—Cat. 83, 84, 85.

Expression Work.—Draw or write the story.

Print and illuminate the generalisation.

Make a symbolic picture of the Door of the Church, or draw a font.

THE GUIDES OF THE CHURCH.

50.—Lesson Subject: The Israelites in the Wilderness.

References.—Exod. xiv., xvii. 8-16, xviii., xix. 1-8; Num. x. 34, xiv., xxi. 4-9.

Apparatus.—Map of the Wanderings, sketches on B.B. as lesson proceeds.

Aim.—To give a clear idea of the Wanderings in the Wilderness, so that the class may afterwards be able to see the resemblance between the Israelites and the Church.

Introduction.—Show the map, question on the deliverance from Egypt—*i.e.*, that Pharaoh finally consented to let the people go, that Moses was their leader, that after the Passover they started.

Presentation: 1. The Crossing of the Red Sea.—Point to the Red Sea on the map, explain that they could not enter upon their journey to the Promised Land until they had crossed it, show the position of Chanaan. Narrate simply but graphically the events of Exod. xiv., bringing out: the definite directions given by the Lord, under Whose guidance Moses was acting all through; the Presence of the Lord as evidenced by the cloud; the rage of Pharaoh,

who would stop them if he could; the powerlessness of Pharaoh to reach them when they were once in the sea.

2. **The Fight with the Amalekites.**—Narrate Exod. xvii. 8-16, bringing out: that the Amalekites attacked them at the very commencement of their journey; that victory was only won by their own strenuous efforts helped by the prayer of Moses; their efforts without his prayer, or his prayer without their own efforts, would have been useless; draw this from the class.

3. **The Choosing of the Helpers.**—Tell of the visit of Jethro (Exod. xviii.), and how much impressed he was by all he saw and heard. Describe Moses' work and tell of Jethro's advice that he should have reliable men under him to help him, who could rule by his authority, and refer all important matters to him.

4. **The Ratification of Moses' Authority by God.**—Narrate simply Exod. xix. 1-8. Explain that Moses was then given exact directions as to what they were to do, and where they were to go, and that as long as they followed him all went well, and the cloud went before them; but whenever they disobeyed Moses God punished them.

5. **Moses the Leader to the Promised Land.**—Narrate Num. xiv., bringing out: the discouragement of the Israelites because of the hardships of the way; the failure of their faith; the faith of Josue and Caleb; the anger of the Lord at being mistrusted; their punishment, to wander in the wilderness forty years instead of marching straight on to Chanaan; their foolhardiness in thinking that they could win through without Moses' leadership; their utter defeat.

6. **Moses, through whom is given Forgiveness of Sin.**—Narrate simply and vividly Num. xxi. 4-9. Bring out: the faint-heartedness of the people and their loss of faith; their speaking *against God and against Moses*, the representative of God; that the looking at the serpent was both an act of faith, and an acknowledgment of sin (really simultaneous acts of contrition, confession, and amendment).

Draw a cross with a serpent twined around it.

Association.—Let the class summarise all the above incidents, and write them in simple headings on the B.B as they give them.

Memory Work.—“The Church has a visible head on earth, the Bishop of Rome, who is the vicar of Christ . . . because he is the successor of St. Peter, whom Christ appointed to be head of the Church. The Bishop of Rome is called the Pope, which word signifies ‘Father.’ The Pope is the spiritual father of all Christians. He is the head of the Christian Church; he has to rule and guide them” (Cat. 86, 87, 89, 90).

Expression Work.—Describe in writing or drawing any of the incidents of the lesson.

Print the B.B. summary.

Make a picture map of the events of the lesson.

51.—Lesson Subject : The Church in the World.

References.—As in preceding lesson, and Gen. ii. 7; 1 John i. 7, ii. 25; St. Luke xii. 32; Acts. xiv. 21; Apoc. xxi. 1-4, 22-27, xxii. 1-5.

Aim.—To show the Church as marching towards the Promised Land under the Leaders appointed by God.

Note to the Teacher.—Summarise each section on the blackboard.

Introduction.—A few questions on the preceding lesson, bringing out that the Israelites, by the command of God, marched through the desert to the Promised Land under the leadership of Moses.

Presentation : 1. The Church begins her March.—Just as the Israelites began their march to the Promised Land after the Passover, so the Catholic Church began her journey then. Ask the class when the Jewish Passover was changed into the Christian Passover. Let them recall what they have learnt about the Lord’s Supper : that the Lord Jesus was the true Paschal Lamb. Then, after the Lord Jesus had died and risen again from the dead, He came to the

Apostles on Easter Sunday evening and *made them into the Church*. He said to them: "As the Father hath sent Me, I also send you." When He had said this He breathed on them, and said to them: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." Then the Church was born. (Let elder children find Gen. ii. 7.) The Gift of the Holy Spirit on Whit Sunday was like the shining cloud which came down on the Israelites, and which told them always of the presence of God, and guided them on their way.

We saw how Pharaoh tried to prevent the children of Israel from escaping, after all, what saved them from him? Who tries to prevent us escaping from him? (The devil.) There is a Red Sea for us too, in which our sins are washed away, and so we are freed from the devil, and by passing through which we enter the Church. What is this? (With elder children show that it is a *Red Sea* too for us: 1 John i. 7.) But what is the Promised Land of the Church? (St. Luke xii. 32; 1 John ii. 25.)

2. The Leaders of the Church.—Ask who was appointed by God to lead the Israelites. Explain that Moses did not lead them the whole way; he died, and his place was taken by Josue, who succeeded to his office and authority. Ask who was first appointed to rule the Christian Church, who is his present successor. Recall to the class that Moses found the details of government too much for one man; let them tell of Jethro's plan. Ask who helps the Pope now (bishops and priests). Explain that very important matters are taken to the Pope to settle, just as they were to Moses, and that as God taught Moses what to say and do, so He now teaches the Holy Father. Add that as He gave Moses directions on Mount Sinai, so He has given our leaders a book of written directions, a map of the way; ask for the name of the book. He also teaches them how to read it, for map-reading is an art and must

be learnt. God alone can teach men how to read the Bible, and He has taught the Church.

3. The Church's Daily Warfare.—Ask who attacked the Israelites as soon as they began to cross the wilderness, let the class recall all the points of the story. Point out the resemblance between the fight with the Amalekites and our daily fight with sin, in which the prayers of the Church win the victory for us, especially the daily Mass offered on thousands of altars for all the faithful. Ask what will happen if we simply depend upon the Church's prayers without making any effort ourselves. (Let elder children find Acts xiv. 21.)

4. The Church the Leader to the Promised Land.—Let the class recall the incidents in Num. xiv., and explain that just the same thing happens nowadays. Let the children mention some local Protestant churches and chapels. Explain that those who attend them refuse to believe God's promise that He is leading the Church, they think that they can reach the Promised Land just as well without Moses as with him. Explain, however, that when they really know no better God himself helps them to reach the Heavenly Chanaan, even though they are not marching with His own people.

5. The Church and Forgiveness of Sins.—Let the class recall the events of Num. xxi. 4-9. Ask through whom God acts when He forgives us our sins. Show that the priest, as it were, lifts up our Blessed Lord on the Cross, that we may turn to Him, as Moses lifted up the serpent in the wilderness.

6. The Goal of the Church.—Tell the class that as Josue and Caleb went in advance to Chanaan and returned and told the Israelites what the Promised Land was like, so the Apostle St. John has told us. Ask Who showed him the vision of heaven, and when. (Read to the class Apoc. xxi. 1-4, 22-27, xxii. 1-5.)

Association.—Recapitulate the B.B. summary.

Application.—Lead the class to make some such application as the following: As we are members of the Holy

Catholic Church by baptism, we must obey our leaders, fight our enemies, and strive to reach the Promised Land.

Suggested B.B. Summary.

The Israelites escaped from Pharaoh through the Red Sea.	We enter the Church by baptism.
Moses and his helpers led them.	The Pope and his clergy lead us.
They fought with the Amalekites and conquered by prayer.	We fight with the devil and conquer by prayer.
They were only safe with Moses.	We are only safe with the Pope.
They were saved from death by looking at the brazen serpent.	We are saved from sin by looking at our Lord.
They were journeying to Chanaan.	We are journeying to heaven.

Expression Work.—Describe how the Church in the world is like the Israelites in the wilderness.

Memory Work.—Cat. 92, 93.

THE FOOD OF THE CHURCH.

52.—Lesson Subject : The Earthly and the Heavenly Manna.

References.—Exod. xvi.; St. John vi. 24-70; St. Matt. xxvi. 26-29; 3 Kings xix. 1-8.

Aim.—To show that Holy Communion is the Food of the Church.

Introduction.—One or two questions on the Wanderings in the Wilderness, bringing out the weariness of the journey.

Presentation : 1. The Manna in the Wilderness.—Narrate the giving of the manna from Exod. xvi., bringing out: the desolation of the wilderness after the fertile country of Egypt; the hopeless, faithless feeling of the Israelites that they could never find food and strength for the journey (omit mention of the quails, as irrelevant matter). Emphasise the promise of the Lord to rain "bread from heaven," and Moses' promise: "In the morning you shall see the glory of the Lord." Describe small white grains of manna, which covered the ground, and was fresh every morning. Tell how the Israelites exclaimed, "Man hu?" "What is it?" and so it was always called

“manna.” Tell of the ordinance by which double was to be gathered before the Sabbath, because the Lord would not have His laws broken. Tell of the command to put some manna in a vessel in the Tabernacle, there to “lay it up before the Lord” to keep for all the future generations to see. Tell how the manna was sent daily for their food until they reached the Promised Land.

2. **The Manna promised by Christ.**—Let the class recall the feeding of the five thousand, briefly notice its miraculous character. Tell how some of the people followed the Lord next day, hoping to be fed again, and our Lord’s reproof (St. John vi. 26-27). (Continue in the words of St. John vi. 28-35, 41-44, 47-52, 59.) Then those who did not believe on the Lord were very angry with Him for speaking of things which they could not understand; and even many of His disciples left Him: their faith was not strong enough to believe where they could not understand. (Continue in words of verses 68-70.) It was St. Peter, the head of the Catholic Church, who believed in the Blessed Sacrament, then as now. Tell the class that ever since there have been these three classes of people: the worldly-minded, who, like the Jews, think that our Lord’s gift of Himself in the Blessed Sacrament is quite impossible, and it makes them furiously angry that anyone should believe it; then the Protestants are like those disciples who left the Lord Jesus, because they would not believe; they want to think that the Lord meant that He would give them Himself *spiritually*, not *really*; they do not want our kind of Christianity, and so about 300 years ago thousands of people left the Church and founded the Protestant Churches (mention some). Lastly, there are the Catholics, and they follow St. Peter still: “Lord, to whom shall we go? Thou hast the words eternal life.” Of course St. Peter could not *understand*, but he could *believe*.

3. **The Manna given by Christ.**—Let the class tell what they know of the Institution of the Blessed Sacrament. Read St. Matt. xxvi. 26-29. Show that this is our food

for the journey, in the strength of which we can reach the Heavenly Chanaan.

Illustration.—The great prophet Elias had fled into the wilderness from the wrath of Achab and Jezebel. He had striven with all his might to serve the Lord, and he had just slain many of His enemies with the sword, but he felt that he had failed. He went a day's journey into the wilderness, and resting there under the shade of a juniper-tree he prayed that he might die. Then he lay down in the shadow of the tree and slept. And when he was rested an angel of the Lord awoke him, and said to him, "Arise and eat"; and he looked, and there beside him lay a cake of bread, and with it a vessel of water. So he ate and drank and fell asleep again. Then the angel of the Lord came again the second time, and touched him, saying, "Arise and eat, because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb, the mount of God (3 Kings xix. 1-8).

Association.—Let the class build up a B.B. summary, on these lines:

The Israelites were given "bread from heaven."	We are given "the Bread of Life."
It was fresh every morning.	We are given "daily Bread."
They asked "Man hu?"	The world asks the same thing.
Laws ruled the gift.	The laws of the Church rule our Gift.
In the strength of that food they reached Chanaan.	In the strength of this Food we can reach Heaven.
They kept the manna in the Tabernacle that all might know the Lord's goodness.	The Blessed Sacrament is with us in the Tabernacle that we may ever adore and praise the Lord.

Application.—In order that we may reach the Promised Land we must strengthen our souls with the Bread of Life.

Memory Work.—Cat. 269.

Expression Work.—Write: how the Blessed Sacrament is like the manna in the wilderness.

Describe the giving of the manna in the wilderness.

Write the story of Elias, or draw Elias' journey.

THE CHILDREN OF THE CHURCH: "THE COMMUNION OF SAINTS."

53.—Lesson Subject : The Church Militant.

References.—Eph. vi. 13-17; Heb. xii. 1; Apoc. xii. 1; xxi. 9, 18.

Apparatus.—Rough B.B. sketches as the lesson proceeds.

Aim.—To show how the faithful on earth are in communion with each other.

Note to the Teacher.—This allegory illustrates the life of a member of the Church Militant, but if preferred take suitable illustrative incidents from the lives of the Saints.

Introduction.—One or two questions on the children's favourite story.

Presentation : 1. **Anyman becomes a Christian.**—Anyman rode slowly and sadly through the Desert of This World; his stout ass carried him well, but it was a wearisome creature to ride; and it was a dreary road he traversed, waterless, treeless, unbeautiful. Presently he met a company of merchants with bales slung upon their camels. "Where does this road lead?" asked Anyman. "It leads nowhere," answered the merchants, "come and be merry with us and let us show you the beautiful cloths and jewels which we have in our packs." "No," answered Anyman, "I do not care to loiter here, for the desert is so dreary." A little farther on he came upon some maidens dancing. "Where does this road lead?" he asked. "There is no road," said the maidens, "your eyes deceive you. Come and dance with us." But Anyman shook his head. Then he heard horse-hoofs behind him, and turning, saw a cavalcade approaching. In front rode a stately woman in shining armour; her face was stern and beautiful, yet very tender. She was followed by a troop of armed warriors. Anyman drew aside that she might pass. But as they passed, one of the lady's servants, noting his wistful

look, drew rein. "Where does this road lead?" asked Anyman eagerly. "To the Heavenly City, whither we are travelling," answered the warrior; "would you be of our company?" "Of whose company are you?" "We are the servants of the Lady Ecclesia, the Bride of the Heavenly King, and it is His wish that she should come to Him with a large retinue; will you join us?" "Would she welcome such as I, poor Anyman?" "Assuredly she will welcome Anyman," answered the knight, and so saying he led him to his lady. "What would you?" she asked. "I desire to follow in your train that I may reach the Heavenly City," he answered, "for this desert is so dreary, and I can never find my way hence by myself." The lady drew him to her. "Welcome!" she said. Then, turning to one of her servants, "Admit Anyman to our company," she bade him; and the knight led him to a clear spring which welled suddenly and sweetly from a wayside rock; here he poured water on his head, and signed him with the sign of the cross, and uttered mystic words, and then told him: "Your name is now Christian, and you are one of us." Then he led him back to the Lady Ecclesia. "My child," she said, and kissed him on the forehead, "now you shall become my knight." Then with her own hands she girded him with shining armour, and placed a helmet on his head and a shield and sword in his hands. "Kneel," she bade him, and Christian obeyed. Then she smote him lightly, crying, "Arise, good soldier of the Heavenly King." Thus did Christian become a knight fully armed, and took his place among the followers of Ecclesia.

2. Christian is helped by his Friends.—Then Christian looked around that company, and he saw that all the servants of his lady were armed like himself, and he noticed that those who rode nearest to her and formed her bodyguard wore flowing white mantles over their armour, on which was embroidered a red cross before and behind. These were very noble knights, and it was they who had authority over the rest of the company, and it was to them that all

resorted when they had need of anything, whether medicine in sickness or food for the journey. And they were called the Directors.

Presently Christian found that he was lagging behind, for he was not as well mounted as the rest. Then night fell, and he lost sight of them. And now the rocks rose high on either hand, and strange eerie cries were heard, and dark shapes glided by, and a great terror fell on Christian. The ass stumbled and would not hasten, and in his nervous fear Christian dropped his shield. Instantly out of the darkness sprang two hideous black forms, the demons of Doubt and Sloth, and one struck Christian a blow on the head, and the other seized the bridle of his ass, and he thought that it was all over with him. And so perchance it would have been had not three of his comrades suddenly come to his aid—Faith, Hope, and Charity, stalwart knights, at sight of whom the demons fled howling. Then said Faith: “Good Christian, buckle on these spurs of penance, and that ass of thine will soon make more speed.” So they rode on together out of the Valley of Trial, and Hope found Christian’s shield and restored it to him.

3. Christian helps his Friend.—One very hot noontide Christian noticed one of his comrades, a man called Faintheart, suddenly drop from the ranks and lie down under a bush by the roadside. Christian felt that he must go and see what was the matter. He found him trying to beat off a swarm of flies and gnats which buzzed round him. “These Cares and Worries trouble me so,” complained Faintheart, “I shall really have to give up the journey.” “But they’ll sting worse under that bush than out in the sun,” said Christian. “I can’t go on, they blind me,” answered his friend, “and I can’t drive them away.” “Have you tried incense?” asked Christian; and he took some from the pouch near his heart where he always carried it, and kindled it with the tinder-box which Charity had given him, and blew it with his breath, and the smoke ascended, and at the touch of it away flew Faintheart’s

cloud of stinging Cares. "Do you not carry incense too?" asked Christian. "The Directors told me that I must never be without it." "I think I have some somewhere, but I have almost forgotten how to use it," Faintheart answered. So Christian helped him to find it, and then assisted him to his feet and they started again.

4. **Christian's Battle.**—Presently the way grew harder, and looking forward, Christian and his friends could see a cloud of dust in the distance which drew rapidly nearer. Then the Directors rode among the company, warning them. "The Prince of This World draws near to battle," they said; "see that you are well armed, be prepared. He knows that we are nearing the Heavenly City, and he does not wish us to escape him. He would fain see our bones whiten in this desert." And when Christian saw the mighty army which approached, his heart almost failed him. They were so many and his company so few. But the Lady Ecclesia rode forward to battle, and Christian followed. And so the battle was joined. Fierce it was and long it lasted, and sorely were Christian and his comrades tried, but at length, just when defeat seemed certain, the enemy fled; and lifting his eyes, Christian saw that they who were with them were more than they who were against them, for behind and around them was a mighty host of knights in gleaming armour, with crowns on their heads and palms of victory in their hands; and these were in attendance upon a Woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. And Christian knew that this was the Queen of Heaven, the Mother of the Bridegroom and the Bride, whose servants she was pledged to defend. So Christian renewed his courage and took heart of grace.

5. **The Journey's End.**—After this, Christian and Faintheart often rode side by side, and they found that one of the Directors was always at hand to help them; besides which, any one of the company was always ready to help any other, so that none was ever in want or lonely or sad,

for they were all brothers, being all alike children of the Heavenly King. And on a day, because Faintheart complained that the way seemed long, their Director took them to a certain hill-top, called Contemplation, and thence they caught a distant gleam of the Heavenly City, whose streets were of pure gold. And after that the way seemed long no more, nor the going rough, but the ground sloped gently to the banks of a great river. The river ran deep and dark, and the name of it was Death; and at sight of it Faintheart was bitterly afraid. But the Director told Christian and his friend that the King had sent for them, and they were to pass over at once; there was no need to fear, for he had full directions how to prepare them for the journey. Then he stripped them of their travel-worn clothes, and anointed them with oil that the waters should not harm them, and gave them Food that they might have strength for the crossing, and so lowered them into the water. And angels brought them safely unto the Other Side.

Association.—Discuss the story with the class, helping them to draw the analogies—*e.g.*, Ecclesia, the Church; the Directors, the clergy; incense, prayer, etc.

Application.—Lead the class to see that every Catholic is marching to the Heavenly City beneath the banner of the Church, and that we are all going in the same direction and obeying the same guide, and that we must help each other on our way. Help them to form some practical resolution.

Memory Work.—Cat. 103.

Expression Work.—Draw a picture-map of Christian's adventures. Describe Christian's journey.

54.—Lesson Subject : The Church Expectant.

Reference.—The *Dream of Gerontius*.

Aim.—To explain something of Purgatory.

Introduction.—Question briefly on the last lesson.

Introductory Presentation.—Only very great saints are ready to go on at once to heaven; where do most of us

go after death? We know why this is. This world is God's school for us, where He is educating us for heaven; we are learning how to behave and what to do when we go to live with Him and our elder brothers, the saints. If a child never went to school, but just ran wild, how uncomfortable he would feel when grown up, and expected to live with educated grown-up people! But some of us do not do our lessons in class, we leave things undone, and we do things badly, and so when holiday time comes there is ever so much work to be done instead of going out to play.

The little girl, Vera, of whom we have heard before, used to give her aunt great trouble because she would not do her lessons properly. The aunt was teaching her at home for a time, because she wanted to get her ready to go away to a big school. But Vera seemed quite stupid, she would sit and cry over easy sums which she had worked correctly the week before; all her work was done badly, and when it was returned she just cried over it instead of doing it. Then it occurred to her aunt that this was a habit she had got into at her last school, and she thought of a plan. She asked Vera if she would like to stay in bed all day as she seemed so tired. Vera was delighted, she meant to read and do jig-saw puzzles all day; but her aunt said that as she was so tired she must *rest*, and would not allow books or puzzles. By evening time Vera had realised how naughty she had been, and she told her aunt so and was forgiven, and was quite happy again; *but the work was still undone*. Now the next day was Saturday and a whole holiday. Would it have been fair to let Vera play all day and excuse all her neglected essays and copies and sums? She would not have been happy; and what about her little sister Joan who had worked hard all the week? No, directly she had owned to her naughtiness and been forgiven, Vera set to work to do all the sums and learn all the history and write all the essays which she had left undone; and she stayed

upstairs doing them nearly all Saturday, too, but she finished them; and after that all was forgotten, and Vera did her lessons well in future.

Now Purgatory is the place where we *make up* for what we have left undone on earth. We are not in disgrace, God has forgiven us our sins, but He expects us to show that we are sorry by bearing His punishments thankfully and happily. And the holy souls in Purgatory are *very* happy; they would not be anywhere else, even if they could, until their work is done. And here comes in our part. It is as if we, still in the schoolroom, could write some of their lines for them, and so help them to get through their task the quicker; and if we do this, what may we not expect that they will do for us, when they are saints in heaven and we are in Purgatory ourselves?

The Dream of Gerontius.—A very holy and learned man, Cardinal Newman, wrote a beautiful poem about Purgatory. He wrote it as if it were a dream which a man named Gerontius dreamed.

It seemed to Gerontius that he was dying, and was asking the Lord Jesus and our Lady to help him, while the priest and his friends prayed around his bed. He heard the priest say:

Go forth upon thy journey, Christian soul !
Go from this world ! Go, in the name of God
The omnipotent Father, Who created thee !
Go, in the name of Jesus Christ, our Lord,
Son of the living God, Who bled for thee !
Go, in the name of the Holy Spirit, Who
Hath been poured out on thee ! . . .

And then it seemed to him as if he had been asleep and woke up refreshed, and that he had heard in his sleep someone say, "He's gone." But he felt so very much *alone*, and he could not *feel himself* at all, nor wink an eyelid, nor move a hand or foot. And then he felt that he was being held by someone, carried along by him, but he could not see anything at all. And then he heard a most beautiful voice, and he knew that it was his guardian

angel who was carrying him and singing as he flew; and this was his song:

My work is done,
 My task is o'er,
 And so I come,
 Taking it home,
 For the crown is won,
 Alleluia,
 For evermore.

My Father gave
 In charge to me
 This child of earth
 E'en from its birth,
 To serve and save,
 Alleluia,
 And saved is he.

This child of clay
 To me was given,
 To rear and train
 By sorrow and pain
 In the narrow way,
 Alleluia,
 From earth to heaven.

Then Gerontius talked with his angel, who told him that they were hastening to the Lord Jesus; and Gerontius asked how it was that he had no fear of the Lord's judgment now, whereas when alive he had always dreaded it so much, and the angel answered:

It is because
 Then thou didst fear, that now thou dost not fear.
 Also, because already in thy soul
 The judgment is begun. . . .

Then, as they drew near the judgment court, they heard the howling of the demons, raging because Gerontius had escaped them; and then they heard the singing of the angel choirs, and presently they sang of Gerontius' coming purgatory:

Yet still between that earth and heaven—
 His journey and his goal—
 A double agony awaits
 His body and his soul.

A double debt he has to pay—
 The forfeit of his sins,
 The chill of death is past, and now
 The penance fire begins.

Glory to Him who evermore
 By truth and justice reigns;
 Who tears the soul from out its case,
 And burns away its stains!

The angel explained to Gerontius that the sight of the Lord Jesus would make him long intensely to be with Him always, and yet would make him so ashamed of his sins that he would long to go away and hide himself, and that the two longings together would be the worst pain of Purgatory. Then, as they crossed the threshold of the judgment hall, the angel choir sang their loveliest song:

Praise to the Holiest in the height,
 And in the depth be praise:
 In all His words most wonderful:
 Most sure in all His ways!

(Finish the hymn—No. 56 in the Westminster Hymnal—ending it with the first verse repeated. Some classes might be allowed to sing it instead of hearing it read.)

Then the angel told Gerontius:

Thy judgment now is near, for we are come
 Into the veiled presence of our God.

“I hear the voices that I left on earth,” said Gerontius, and the angel answered:

It is the voice of friends around thy bed
 Who say the *Subvenite* with the priest.
 Hither the echoes come. . .

Before the throne stood the great Angel of the Agony, he who came to our Lord in the Garden of Gethsemane, and the angel prayed:

Jesu! spare these souls which are so dear to Thee,
 Who in prison, calm and patient, wait for Thee;
 Hasten, Lord, their hour, and bid them come to Thee,
 To that glorious Home, where they shall ever gaze on Thee.

Then the soul of Gerontius darted to the feet of the Lord, and the angel, watching, said softly:

Praise to His Name!

The eager spirit has darted from my hold,
 And, with the intemperate energy of love,
 Flies to the dear feet of Emmanuel;
 But, ere it reach them, the keen sanctity,
 Which with its effluence, like a glory, clothes
 And circles round the Crucified, has seized,
 And scorched, and shrivelled it; and now it lies
 Passive and still before the awful Throne.
 O happy, suffering soul! for it is safe,
 Consumed yet quickened, by the glance of God.

And Gerontius said:

Take me away, and in the lowest deep
 There let me be,
 And there in hope the lone night-watches keep,
 Told out for me.

There will I sing my absent Lord and Love—
 Take me away,
 That sooner I may rise and go above,
 And see Him in the truth of everlasting day.

And the guardian angel commanded:

Now let the golden prison ope its gates,
 Making sweet music, as each fold revolves
 Upon its ready hinge. And ye great powers,
 Angels of Purgatory, receive from me
 My charge, a precious soul, until the day,
 When, from all bond and forfeiture released,
 I shall reclaim it for the courts of light.

Softly and gently, dearly ransomed soul,
 In my most loving arms I now enfold thee,
 And, o'er the penal waters, as they roll,
 I poise thee, and I lower thee, and hold thee

Angels, to whom the willing task is given,
 Shall tend, and nurse, and lull thee, as thou liest;
 And Masses on the earth, and prayers in heaven,
 Shall aid thee at the throne of the Most Highest.

Farewell, but not for ever! brother dear,
 Be brave and patient on thy bed of sorrow;
 Swiftly shall pass thy night of trial here,
 And I will come and wake thee on the morrow.

Application.—Discuss with the children what they can do to help the holy souls in Purgatory, and lead them to form a resolution to make a regular effort.

Memory Work.—Cat. 105, 106, 108.

Expression Work.—Describe the necessity for Purgatory. Write the *Dream of Gerontius*, or how we can help the souls in Purgatory; how we can shorten our own Purgatory.

55.—**Lesson Subject : The Church Triumphant.**

Reference.—Apoc. iv. v. 8-14.

Apparatus.—A large sketch of a tree.

Aim.—To teach something of the communion of saints.

Introduction.—Draw a large tree on B.B. (or show a prepared sketch); the roots below the ground should be indicated—*i.e.*, with only lightly shaded lines for the earth which covers them.

Presentation : 1. The Children of the Church.—Tell the class that the tree is a picture or *symbol* of the children of the Church—*i.e.*, of the communion of saints. Let the class tell that the children of the Church are divided into three divisions. Point to trunk of tree and ask which part that represents—we can see it clearly, feel it, live beside it; draw from them that it represents the Church on earth. Ask what part the *roots* represent—the Church in Purgatory; then ask what the leafy branches, aloft in the sky, symbolise, explain that the leaves draw in life for the trunk and the roots: the Church in heaven.

2. St. John's Vision of the Church Triumphant.—Ask what St. John was shown on Patmos; say that he saw also a vision of the children of the Church in heaven, the victorious ones whom we call the Church Triumphant. Describe vividly chapters iv. and v. of the Apocalypse, using the words of the Bible as much as possible. Omit the account of the opening of the book in chapter v., because the explanation is beyond the children, and beside our point.

3. Our Friends in Heaven.—Ask the class for the names of their special friends among the saints; let as many children as possible recount briefly the lives of their patron saints. Ask how we can show honour to them, and how they help us.

Association.—Let the class recall what they have learnt of the communion of saints—*i.e.*, that we of the Church Militant all believe the same faith, obey the same authority, and pray for and help each other; that they of the Church Expectant need our prayers to hasten their entrance into heaven; that they of the Church Triumphant pray for us to help us on our journey thither.

Application.—Lead the class to resolve to help their friends on earth by prayer and service, to help their friends in Purgatory by prayer and good works, and to ask help of their friends in heaven. Remind them that all Catholics are our friends (St. Matt. xxv. 40), and all people have a claim on our help (St. Luke x. 25-37).

Memory Work.—Cat. 102, 104.

Expression Work.—Describe St. John's vision.

How the children of the Church can help each other.

56.—Review Lesson on the Church.

Apparatus.—Two blackboards.

Aim.—To review the lessons on the ninth article of the Creed.

References.—St. Mark iv. 26-32; St. Matt. xiii. 47-50.

Introduction.—Ask for the name of the Lord Jesus' New Creation.

Presentation : Christ's Description of His Church.—Tell the class that many people talk about "the Churches." One says that he belongs to the Protestant Church, another that he belongs to the Free Church, another that he belongs to the Anglican or Eastern Church, but the Lord Jesus said that there is only one Church.

The Lord told His disciples that the kingdom of heaven

—i.e., the Church—is like a field which the farmer has sown with corn, and when the corn is ripe he will reap it and gather in his harvest. Now a cornfield is all in one, it is not cut into separate strips, one here and one there. Again, He said that the Church is like a big tree grown from a little seed, and a tree is *one*; further, He said that the Church is like a net cast into the sea, which when drawn up is full of fish, both bad and good; now a net must be *whole*, else it can never hold fish. (Illustrate the foregoing with rough B.B. sketches.)

Review.—If the Church is one, and if there are several imitation Churches which claim to be the true Church, or parts of it, how are we to know the real one? Let the class give the Four Marks, write them on B.B. Ask how we know that the Church is One, Holy, Catholic, and Apostolic, write the answers beneath the headings. In the same way ask for the Door of the Church, the Guides of the Church, the Food of the Church, the Goal of the Church, and the Children of the Church, writing up headings and answers.

Tell the class that we have now finished the ninth article of the Creed; let them read it through and find it. Draw from the children some such generalisation as the following:

There is One Holy Catholic Apostolic Church which we enter by baptism; our guides lead us through the wilderness to heaven, and feed us with the Bread of Life. The children of the Church are on earth, in purgatory, and in heaven.

Memory Work.—Cat. 83, 100, 101.

Expression Work.—Copy the generalisation.

Draw a symbolic picture of the Church as an army marching through the wilderness.

ARTICLE X.

“The Forgiveness of sins.”

Aim.—To explain as far as possible the nature of sin and God’s method of forgiveness, and to teach the children to shun the one and seek the other.

Teacher’s Thought.—“He appeared to take away our sins, and in Him there is no sin” (1 St. John iii. 5).

57.—Lesson Subject: The Nature of Sin. (Eve in contrast with our Lady.)

References.—Gen. ii. and iii.; St. Luke i. 26-38.

Apparatus.—Pictures of the expulsion from Eden and of the Annunciation.

Aim.—To explain something of the nature of sin, as shown by Eve’s disobedience and our Lady’s obedience.

Introductory Presentation.—Give an illustration of two leaders—school monitors, heads of a class, patrol leaders, etc.—one of whom by his own action brings disgrace and punishment upon his house, class, patrol, etc.; and another, succeeding him or her in the office, who brings to those under him success and glory. The incidents chosen must be related to the life of the school, and must therefore be invented by the individual teacher.

Presentation : 1. The First Eve.—Picture Eve in Eden, created sinless, beautiful, completely happy, the friend of God. Let the class recount the Fall, and help them to see how far Eve contributed to it; show that she deliberately refused to do the work which God had given her—she was created to be a *help* to Adam, instead of which she put temptation in his way. Again, her very name should have reminded her of her responsibilities, it meant “the mother of all the living.” Refer to the leader in the foregoing story who brought disgrace on his fellows; let the class tell how Eve helped to bring disgrace and punishment on us by tempting Adam, for as Adam’s children we suffer

for Adam's sin, and so we must bear pain and weariness and death, the punishments of sin.

Let the class recall the promise of the Saviour Who should crush the serpent's head; explain that some learned men think that the verse means that a *woman* should conquer the serpent, and some think it means that *her Child* should do so, but that it comes to the same thing in the end, as we shall see in a moment.

2. **The Second Eve.**—Refer to the illustrative story—a fresh chance given to the class or patrol to “make good” by being given a new leader. Explain that that is always God's way, He loves to give us fresh chances. He saw how our first mother, Eve, had helped to spoil everything for us; she was disobedient, and it has come natural to us ever since to be disobedient. So God planned to create someone whom He knew would not throw away her chances; He planned to give us a new mother who would help us to be *obedient*. He created Mary, our Lady, and He gave her the privilege which He gave to Eve—that is, she was created *sinless* as Eve was, not with a natural inclination to sin such as we all inherit from Adam and Eve. (Ask the class what this privilege of our Blessed Lady is called.) Eve was created *sinless*, but what did she do with her gift? God knew that He could trust Mary, and so He *confirmed her in grace*, kept her free from all sin. But He asked more from Mary than He had asked from Eve. He merely asked Eve not to disobey Him, He asked our Lady to *help* Him. Recount the Annunciation or let the class do so. Help the class to see that God did not command Mary's assent; He asked for it, but He left her free to refuse, *and she might have refused* to be the mother of our Lord; she knew that it would mean much suffering for her. Give our Lady's answer (St. Luke i. 38). She was obedient to God's *wishes*, not merely to His commands; she assented, and through her assent the Great Gift came to us, the Promised One, Who should restore to us all that Adam and-Eve threw away.

O loving wisdom of our God !
 When all was sin and shame,
 A second Adam to the fight
 And to the rescue came.

Association.—A second Adam ! Then who was the second Eve ? Let the children think how our Lady proved herself a real *help* to Him ; let them tell how she, too, crushed the serpent's head. From their answers work out a B.B. summary on the following lines :

The first Eve	The second Eve
Was created sinless.	Was created sinless.
Pleased herself rather than God.	Pleased God rather than herself.
Tempted Adam.	Helped the Second Adam.
Brought punishment on herself and us.	Brought blessings on herself and us.

Application.—We have seen that children take after their mothers, and that as Eve's children sin is natural to us, but now God has given us another mother, and we are born again (ask when), and in baptism *we* are given just the same gift which was given to Eve and to Mary—*we* are made free from sin, so that sin is not natural to us any longer, for we are living in *grace*, the children of God and the children of Mary. Remind the class that Eve threw away her gift; ask what we must do to keep ours, and lead the children to make a private resolution to avoid some besetting sin. Let them stand and say a "Hail, Mary."

Memory Work.—Cat. 116, 117, 119, 123.

Expression Work.—Draw symbolic pictures of Eve and the serpent and our Lady and the serpent.

Write: why our Lady is called the Second Eve.

58.—**Lesson Subject : The Forgiveness of Sins.**
(The Sick of the Palsy.)

Reference.—St. Mark ii. 1-12; St. John xx. 19-24.

Apparatus.—A picture of the healing of the man sick of the palsy, or model of Eastern house showing veranda.

Aim.—To show how God forgives us our sins.

Introduction.—Ask through whom sin became natural to us, through whom the Saviour from sin came to us, through what sacrament He gives us the gift which was given to Eve and to Mary—the gift of sinlessness. Ask what Eve did with her gift, what our Lady did with hers, *what we do with ours.*

Presentation : 1. How our Saviour forgave Sins when on Earth.—When the Lord Jesus, our Saviour, came to make things right for us, as He had promised, He thought of everything. He saw how Adam and Eve had torn off their spirit-wings, Grace, and become grubs when *He* meant them to be butterflies; and we, their children, were grubs too, crawling caterpillars instead of bright, flying things. And then we have seen how He came to restore us to Grace, and gave us the holy sacrament of Baptism by which we become children of God, so that sin is no longer natural to us, for we have our spirit-wings again. But the Lord knew that many of us would not keep them. So He thought of yet another way to help us. First we will see how He told people about this plan.

The Lord Jesus was teaching in a house at Capharnaum, St. Peter's house it is thought, in which He probably stayed whenever He came by that way. It was a good-sized house, with a courtyard in the middle (show model or sketch), and a veranda opening from the large upper room, and overlooking the court. The place was crowded. Our Lord was probably sitting on the veranda, with people all round Him, and in the room behind Him, and filling the courtyard below Him; nobody could get through from the street, for the one narrow doorway was blocked. And out in the street was a poor palsied man, a hopeless cripple, unable to move, carried on a mattress by four of his friends. The poor man had heard of the Lord's kindness, and of His power to heal, and he longed desperately to reach Him; not only his illness but his *sins* weighed on his heart, and he feared that they might hinder

his cure (a Jewish belief). But how could a man carried on a mattress get through the crowd which surrounded the Lord? His friends had an idea. They carried him up the outside stair, across the flat house roof to the lightly tiled roof of the veranda, then they uncovered this and lowered him down on his mattress to the feet of the Lord. (Continue in the words of St. Mark ii. 5-12.)

2. **How our Saviour forgives Sins now in Heaven.**—But though the Lord Jesus could and did forgive sins when He was on earth, what about when He had ascended into heaven? How would He forgive sins then? The Jews were quite right when they said: "Who can forgive sins but God only?" (Read to the class or let them read St. John xx. 19-24.) There, when He ordained His Apostles to be priests, the Lord gave them His own power of forgiving sins—that is, He would forgive sins in future through them. Priests act for the Lord Jesus, He speaks through them and acts through them; it was for that very purpose that He made the Catholic Church, so that He might be with us always, doing by His priests just what He did when He was on earth Himself.

Let the children tell how the Lord Jesus forgives us our sins now.

Application.—We have seen that we lose our spirit-wings, given us in Baptism, by sin, and that we regain them in the sacrament of Penance, by confession and absolution; therefore what must we do at once when we have lost our spirit-wings?

Memory Work.—Cat. 110, 111, 112.

Expression Work.—Draw a picture of the soul in grace and out of grace—i.e., as a winged butterfly and as a crawling grub.

Describe the healing of the palsied man.

Copy the model or sketch of the house.

59.—Lesson Subject : Zacheus.

Reference.—St. Luke xix. 1-10.

Apparatus.—A picture showing Zacheus in the sycamore.

Aim.—To show what God expects us to do in order that our sins may be forgiven.

Introduction.—One or two questions on God's plan for forgiving sins. Ask if the work is all to be on God's side, or if there is not something which we must do also. Explain that there are three things; if the class is eager to say what they are, tell them to wait and mention them as we come to them in the story.

Presentation : 1. How Zacheus sinned.—There was once a man who wanted very much to be rich, and did not care how he got rich. He was a Jew, living in Palestine at the time of our Lord. (Let the class suggest the different things he might do—*e.g.*, he could study and become a learned man, a scribe, and teach; or be a fisherman like St. John, or a carpenter like our Lord; but none of these ways of earning a living made people very rich.) There was one way in which you could get rich easily, but dishonestly; and even if you were not dishonest over it all your neighbours would hate you for doing it. Let the class tell of the tax-collectors' work and why it was so hated. When tax-collectors wanted to get rich quickly they charged *unfair* taxes on things and pocketed the extra money. Once a publican actually took away a poor man's donkey and gave him another in exchange which was not half so good, and the poor man could not help himself. It is no wonder that these tax-collectors were hated. So Zacheus became a publican, and was no better than the rest; he, too, cheated and got rich on his gains.

2. How Zacheus met the Lord and was sorry for his Sins.—Zacheus lived in a beautiful town, and no doubt he had a fine house, as he was rich. The town was called Jericho, which means "perfumed," because all around it

were plantations of a sweet-smelling shrub called balsam. Jericho was built in a valley which was so warm that it was summer-time all the year round, with oranges and lemons growing out of doors; a lovely place in which to live. Crowds of people often passed through the town, on their way to the feasts at Jerusalem; then the people of Jericho used to go out to meet them and perhaps walk a little way with them. Jerusalem was a good many miles away, but a legend says that you could sometimes hear the Temple music, soft and sweet, like distant church bells.

One day in early spring, just before the Passover, Zacheus heard that a band of people was about to pass through Jericho on the way to Jerusalem. He heard, too, that a certain wonderful prophet named Jesus of Nazareth was with them. Zacheus felt a great longing to see Him. Perhaps he had heard that Jesus was friendly with publicans, though no other rabbi would be; perhaps he had heard that Jesus helped people to be good no matter what wrong they had done; perhaps he was tired of living only to please himself.

A great crowd of people filled the streets, going out to meet Jesus and His friends. Zacheus knew that he had no chance of pushing his way through the crowds, no one liked him and no one would make way for him. Now Zacheus was very short, so that he could not see over people's heads, but he had a sudden brilliant idea—he hurried along the road where the crowd must pass and climbed up into a sycamore-tree. "Now I shall see Him," he thought, "and, of course, it will be my only chance, as no doubt He will go straight to some priest's house to spend the night." The crowd drew near. How eagerly Zacheus looked over their heads to the One in their midst. And then, as Jesus came level with him, He looked straight up at him and said, "Zacheus, make haste and come down; for to-day I must abide at thy house." Think of it! Think of the joy of Zacheus at having the Lord for

his Guest! But think what he would feel besides joy and wonder, as he thought how little he deserved this great honour; think of his *sorrow for sin*, his *contrition*, the first part of a good confession.

3. **How Zacheus obtained Forgiveness of Sins.**—We can imagine the haste with which Zacheus came down from that tree, and the joy with which he received the Lord into his house. We may be quite sure that he made the most splendid feast for Him.

But what do you think that the people said when they saw the Lord Jesus go into Zacheus' house? They were absolutely shocked, and said, "Just fancy! He has gone to be the Guest of a man which is a sinner!" But do you think that Zacheus was a sinner long, now that he had the forgiving Lord in his own house? (Let the children say how Zacheus would *confess* his sins and be forgiven.)

But Zacheus knew that all was not finished even when you had confessed your sins and been forgiven. There was still to *prove* that you were sorry, by making amends if you could. So he stood up, probably in front of everyone in the house, and said, "Lord, I am going to give away half of my riches to the poor; and I am going through my accounts very carefully, and if I have taken any money unfairly I will give that man whom I cheated four times as much, as a thief has to do (Exod. xxii. 1), for a cheat is a thief." And Jesus said to him—(verses 9, 10).

Zacheus did not give up being a tax-collector, as far as we know. There was no reason why he should; it was quite an honourable calling so long as he did not cheat. But think of what his neighbours said and thought when he gave away half of his wealth to the poor, he who had probably never given anything away before; and how surprised and astonished some poor man would be when Zacheus went to him and said, "Here are four pounds which I owe you, I have charged you a pound too much on your market taxes at different times." Let the children say why Zacheus acted thus, and lead them to see that

he was fulfilling the third part of a good confession—*amendment of life.*

Association.—Let the class discuss, first, what sin is—disobedience to God; second, how God forgives us our sins; third, what God requires us to do in order to obtain forgiveness.

Application.—Help the class to reach this conclusion: we must avoid sin by obedience, and if we sin must seek forgiveness by contrition, confession, and amendment.

Generalisation.—Let the class repeat or read the Apostles' Creed until they reach the article with which we have just dealt. Let them say what it is. Print it on the board.

Memory Work.—Cat. 120, 121, 122, 126, 127.

Expression Work.—Write or draw the story.

Print and illuminate the three parts of confession.

ARTICLE XI.

“The Resurrection of the body.”

Teacher's Thought.—“We believe that we shall live also together with Christ” (Rom. vi. 8).

60.—**Lesson Subject : The Resurrection of the Body.**

References.—St. John xiv. 19; Rom. vi. 9; 1 Cor. xv. 35-44, 51-55.

Apparatus.—Sketches, prepared beforehand or drawn in class, of a grain and an ear of wheat, an acorn and an oak, etc.

Aim.—To explain this mystery as far as may be.

Introduction.—Ask which day we keep holy, then ask *why*, for God commanded the *seventh* day to be kept—*i.e.*, Saturday—and this the Jews always did, and even the Christians too, at first. Question from the class that we keep Sunday because it is the day of the Resurrection, the day on which our Lord conquered death; remind children that He has promised that we shall live because

He lives (St. John xiv. 19). Help them to recall how St. Peter and St. Paul were shown that the Catholic Church was not bound to keep all the rules which Moses gave to the Jewish Church, because our Lord is Moses' Lord also, *the* Lawgiver for heaven and earth, and can make new rules as He sees fit, and He has inspired His Church to keep Sunday holy instead of Saturday, because it is the day of His Resurrection, which is the proof of ours.

Presentation : 1. Christ's Resurrection.—Help the class to recall and recount the story of the Resurrection and the difference in our Lord's bodily activities then. Explain that the body after the resurrection will be the same and yet different from what it was before; it will have far more wonderful powers. We saw how our Lord passed from the grave-clothes without disturbing them, and entered through closed doors; yet His disciples could *touch* Him, and He ate food with them and prepared food for them.

Imagine a river frozen hard and still, but when the spring comes the ice will melt and become flowing water, and the river will carry boats and be the haunt of birds, and roll between flower-strewn banks, *yet it is the same river*. And our wonderful resurrection bodies with their mighty powers will yet be the same bodies as those we have now.

2. Our Resurrection.—A very clever workman makes everything that he touches better than it was before. If you take him a broken doll or engine he will not only mend it but *improve* it. (Let the class discuss the skill of some clever person whom they know.) Of course, all cleverness comes from God, the great Maker; and when we break things and take them to Him to mend He always makes them better still, instead of just patching them up and saying, "There, be content with that."

We saw how Adam and Eve spoilt Eden, but in its place our Lord has made the Catholic Church, and that is better still, for we have Him far closer to us in the sacraments

than ever He was to them. But He does not mean us to lose any of the good things which He gave to Adam and Eve. They had perfectly strong and healthy and beautiful bodies—look at ours to-day. (Let the children mention any cripples, or ill persons, or wounded soldiers whom they know, any hospitals, their own childish ailments, etc.)

Supposing that we were going to live for ever with these spoilt bodies of ours! Or supposing that we were going to live for ever without any bodies at all! Then we should be only half men. The soul in the *Dream of Gerontius* could not move hand or foot, it was *alone, disembodied*; that is not what God intends for us, we cannot imagine it because it is not natural to us.

God made our bodies from the dust of the earth; when our souls go to be made ready for heaven in Purgatory our bodies will go back to the earth again. (Produce a handful of pence.) These pennies came from the Royal Mint in London, where all our money is made. When they left the Mint they were as bright as gold, with the King's head clear upon them; now they are worn and dingy. When coins become very worn they are collected and taken back to the Mint and thrown into the furnace again; they come out all bright and shining, a glittering stream of molten metal which is poured into moulds to form bars; then the bars, when cold, are pressed between enormous rollers and stamped out into coins once more: new coins, but the same old metal. The earth might almost be called God's Mint; our bodies are buried, and then on the Resurrection Day He gives us new and beautiful bodies to fit our clean souls—new, but the same.

Some people call the churchyard "God's Acre," the ground where He sows His seed. They are thinking of St. Paul's description of our new resurrection bodies. They are like seeds sown in the ground, he said, such as wheat (show a grain), and at harvest-time for a grain you reap an ear (show or draw), the same as the grain,

but how different ! Or you plant an acorn (show or draw), and it comes up an oak. Yet the acorn and the mighty oak-tree are the same thing. So our wonderful resurrection bodies with their mighty powers will be the same bodies which we now have, but spiritualised, glorified. Read to the class 1 Cor. xv. 51-55.

Memory Work.—Cat. 128, 129, 133.

Expression Work.—Write: what our Lord's Resurrection tells us about our own.

What Sunday means to us.

Draw a picture of St Paul's description of the resurrection body.

ARTICLE XII.

“The Life Everlasting.”

Teacher's Thought.—“This is the promise which He hath promised us, life everlasting” (1 St. John ii. 25).

61.—Lesson Subject : The Life Everlasting.

Aim.—To explain this mystery as far as may be.

Introduction.—A few questions on the last lesson.

Presentation : The Life Everlasting.—When we are united to our bodies, perfect souls in perfect bodies, how long will this blissful life last ? How do we know this ? (Let the class find 1 St. John ii. 25.) Ask the children to try to imagine non-existence; when they find this impossible explain that this is one of God's proofs that we shall live for ever.

Read 1 Cor. ii. 9 aloud. Let the children think of some of the joyous activities of a perfect body, the delight of being always with those they love best, above all of being with God. Let each child recall his happiest day, pick out from their recital of joys those of body, mind, and heart, show how all these joys will be theirs in an unimaginable degree in heaven. Lay stress on the activities of the body, because this joy is most closely related to the children's present interests.

To love, to know, to do, will be the happiness of heaven for ever and ever.

Review of the Apostles' Creed.—Draw a circle on the board, ask what it represents, and why; fill in the three circles or triangle as in Lesson 1, ask for the meaning. Let the class tell the story of Creation; when they come to the creation of man draw the small circles linked round the large one, emphasising the *point* from which each small one started; ask why we represent man by a circle; show that it is because, though he has a beginning, he has no end, he is a child of God, the Eternal and Everlasting One.

Let the class depict the happiness of Adam and Eve before the Fall—sinless, the friends of God, perfect souls in perfect bodies, in a perfectly beautiful and happy state which was to continue for ever and ever. Continue the review, assigning different portions to each child—the incarnation, life, and death of our Lord, and its purpose; the creation of the Church, which is our way to heaven, our Eden; the gift and powers of the Holy Spirit, to help us to walk along the way; we made sinless and the friends of God, as were Adam and Eve; the Blessed Sacrament, which brings us closer to God than they were; still better things to come—heaven, where we shall see God face to face.

Point to the circle: what does it mean? Eternity. Eternal happiness in heaven, gained for us by our Lord Jesus Christ; God's plan carried out after all, in spite of the sin of Adam and Eve.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. i. 3).

Association.—Let the class stand and repeat the Apostles' Creed.

Application.—Discuss with the children how we can best express gratitude for great benefits; help them to resolve to *practise* the Faith—*i.e.*, in some particular to

be suggested by the individual teacher from his knowledge of the needs of his class.

Memory Work.—Cat. 130, 131, 132, 134.

Expression Work.—Write: how God's plan was fulfilled after all.

Copy the circles which symbolise the Three Persons in One God, and men the children of God.

COURSE B.

THE THREE EMINENT GOOD WORKS.

Course Aim.—To show that a Christian's duty is to love God above all things, and his neighbour as himself.

1. PRAYER IN FIVE PARTS.

Teacher's Thought.—"The continual prayer of a just man availeth much" (St. James v. 16).

62.—Lesson Subject : Adoration—Isaias' Vision.

References.—4 Kings xiv.; 2 Para. xxv. 23-28, xxvi.; Isa. vi. 1-9; Apoc. iv.

Apparatus.—Map of Palestine. Prayer-books.

Aim.—To show something of the meaning of adoration, and that it is the first part of prayer.

Note to the Teacher.—A rabbinic tradition says that Isaias was a nephew of King Amasias; from the influence which he evidently exercised at court it has also been inferred that he was of royal blood. On this assumption he is here spoken of as a kinsman of the king.

Introduction.—Question the children on their favourite heroes; lead them to think of the gratitude felt towards a great man who has been a benefactor to his country—*i.e.*, Marshal Foch.

Presentation : 1. **Isaias' Hero-king.**—Awe and dread filled the hearts of the people of Jerusaleim. Amasias the king had fled, but his pursuers were hard upon his heels. Would he escape? It were hardly to be wished, for the elders of the people had decreed that he must die, *for*

he had revolted from the Lord. How should one who no longer served the Lord be a true servant of the people? The hearts of the people were sad; the country was poor and her enemies strong, the very walls of Jerusalem had been broken down by them. Leaning from those ruined battlements the watchers could see a little band of horsemen approaching, bearing something in their midst. They are bringing the king to be buried with his fathers in the city of David. "The king is dead! Long live the king!" and his young son Ozias is crowned King of Judah.

Ozias, "Strength of the Lord," a splendid name for a splendid hero: so must have thought his young kinsman Isaias who loved him devotedly, and whose heart swelled with pride over all his great deeds. The foes of the land were many and fierce, but Ozias organised the army and led it to battle, and the Philistines and the Edomites and the Ammonites went down before him (indicate enemy territories on map), so that "his name was spread abroad even to the entrance of Egypt for his frequent victories." Then Ozias rebuilt the walls of Jerusalem which his father's enemy, the King of Israel, had so insolently thrown down; "and he made in Jerusalem engines of divers kinds, which he placed in the towers, and in the corners of the walls, to shoot arrows and great stones: and his name went far abroad, for the Lord helped him and had strengthened him." And at home there was peace and prosperity; he taught his people how to farm their land and care for their flocks and herds, "for he was a man that loved husbandry"; and he rebuilt the seaport town of *Ælath* on the Red Sea, and restored it to Judah, that his people might trade with other lands and gain wealth. Truly a worthy hero-king.

2. *Isaias' Fallen Hero.*—Ask the class how Ozias would behave towards God through Whose strength he had done so much. He *did* serve the Lord truly for many years, but at length there came a time when "his heart was lifted

up to his destruction." Was he not a great king? thought Ozias to himself—surely the greatest of all kings; surely any and every post of honour and dignity should be his. Why should not he offer incense in the Temple, as one king to another? It was foolish to say that only priests might offer incense, he was far greater than any priest. He had made up his mind, and protest from the priests was useless. Ozias went into the Temple, right up to the altar of incense in the Holy Place. But Azarias the priest, and with him eighty other priests, "most valiant men," followed after him, and withstood him, taking their lives in their hands. "It doth not belong to thee, Ozias, to burn incense to the Lord," he cried. "Go out of the sanctuary, do not insult the Lord." But Ozias in a fury raised his censer on high, defying the Lord and His priests. And the vengeance of God fell upon him, and there before the altar of incense he was stricken with leprosy. The priests made a movement to thrust him out, but there was no need, for "himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord."

Thus Ozias the king, the mighty hero, fell from his high estate; he insulted the King of kings, and ended his days miserably in a lazar house, a wretched leper. We can well believe that this almost broke Isaias' heart.

3. **Isaias and the King of Kings.**—Ozias was dead at last; it must have been a relief to Isaias to know that his sufferings were ended. He went up to the Temple, perhaps to pray for him; and there he would picture that dreadful scene all over again, pondering over it, wondering *why* such an awful punishment had befallen him. And then, suddenly, he understood. A glorious vision filled his eyes. "I saw the Lord high and lifted up," he tells us, "and His train filled the Temple." (Continue in the words of Isa. vi. 2-7.) The might and majesty and glory and unspeakable holiness of the Lord had been revealed to Isaias in one blinding flash. Why, even the very Seraphim can

only *adore* in His presence, veiling their faces in lowliest reverence. With four of their great wings they express their adoration, covering their faces and their feet, leaving only two for flying, because adoration comes before service. Ozias forgot this, he thought his mighty works made him able to stand as an equal before God. Isaias knew now why punishment befell him. In the presence of the Lord we must first acknowledge His majesty, His infinite perfection, His complete ownership of us—that is, we must *adore* Him. And Isaias adored, confessing his sinfulness and unworthiness in the sight of the All-Holy One; and *then* he heard the voice of the Lord asking for his service, and he cried joyfully: “Lo, here am I, send me,” and the Lord said, “Go.”

Thus Isaias learnt that adoration is the first part of prayer, and the most important part, because without it everything else is worthless.

Association.—Describe St. John’s vision of the worship of heaven in Apoc. iv., emphasising the continual repetition of the *Sanctus* by the four living creatures. Ask when the Church uses these words, drawing from the class that at Mass we are in the immediate presence of God, and that, therefore, just before the Lord is expected on the altar, “with angels and archangels and with all the company of heaven,” we also sing the *Sanctus* in humblest adoration. Let the class find it in their Prayer-books.

Application.—Show that at the beginning of all prayer we should call to mind that we are in the presence of the Lord Almighty, our Father Who is in heaven, and make an act of reverential love, of adoration.

Memory Work.—The *Sanctus* in Latin and English.

Expression Work.—Describe Isaias’ vision.

Write the life of Ozias.

Write a short “act of adoration.”

63.—Lesson Subject : Praise—Anna and our Lady.

References.—1 Kings i., ii. 1-10; St. Luke i. 26-55.

Apparatus.—A picture of the Visitation.

Aim.—To show that praise is an important part of prayer.

Introduction.—Question the children on what they wish to do at once on hearing good news. Then question on the wonderful news brought to our Lady at the Annunciation, and ask what they think she would be likely to do.

Presentation : 1. Our Lady's Journey.—Our Lady had no mother to whom she could tell her wonderful news, but she had a dear cousin, St. Elizabeth, who was much older than she was and would be able to advise her. The angel had told our Lady that God was sending a little baby to St. Elizabeth also, so she would be doubly interested in her wonderful story. Mary started off at once to visit her cousin, probably the very next day. She had a long walk before her, right up into the hills; but it was spring-time, and all around were lovely flowers, the beautiful red and purple anemones and many others. It is said that as our Lady walked along lilies grew up where her feet had trodden.

2. Our Lady's Thoughts on the Way.—Ask the class what our Lady would be thinking of during her long walk—her wonderful news, her favourite stories (ask what was her story-book). There was one story which she loved and probably thought of now, the story of another mother to whom God gave a little son:

Long ago there lived a woman named Anna, and she had no child. She and her husband longed and prayed for a little baby. One day they went together to God's House, and Elcana, her husband, brought presents, and Anna knelt down and prayed very earnestly to God to give her a little son. The high-priest watched her praying, and at last said to her: "Go in peace: and the God of Israel grant

thee thy petition, which thou hast asked of Him." Then Anna felt very happy, for she knew that this was a message from God Himself, Who had answered her prayer; so she returned home, and presently God gave her a little baby boy. Anna called him Samuel, meaning, "Asked of God"; and when he was old enough she brought him to God's House, and gave him to God to be His servant for the rest of his life.

Then Anna sang a beautiful song of praise to God because she was so happy; our Lady must have known it by heart, perhaps she sang it as she walked along.

Read to the class 1 Kings ii. 1, 2, 7, 8 first half, 9, 10.

3. **Our Lady's Song of Praise.**—Presently our Lady reached St. Elizabeth's house, and she came out to meet her, exclaiming, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?" For God Himself had told St. Elizabeth that Mary was the Mother of God. Then our Lady answered with a wonderful song of praise to God, a song which is said daily in the Office by priests and religious, a song which most Christians sing every Sunday evening at least, because it is the song composed by our Lady herself. It is called the *Magnificat*, from the word in Latin with which it begins, meaning to magnify or praise God.

Read selected verses of the *Magnificat* to the class, or let the children read them for themselves. Ask of what other song this reminds us, and why we feel sure that our Lady knew Anna's song by heart. Let such children as are able compare the two songs.

Ask what these songs are about, leading the class to see that they speak only of the glory and might of God, not asking Him to do anything, but praising Him for what He has done. Explain that this is *praise*, which should always be a part of our prayers. It follows naturally after adoration. Let the class say why Anna and our Lady sang their songs of praise.

Application.—Ask what little song of praise we can frequently repeat—*e.g.*, “O Sacrament most holy, etc.”

Memory Work.—Cat. 161, 162, 163, 164, or the first five verses of the *Magnificat*, or the Divine Praises.

Expression Work.—Write one of the stories.

Print a verse of the *Magnificat*.

64.—Lesson Subject : Thanksgiving—The Birth of St. John Baptist.

References.—St. Luke i. 5-23, 56-79.

Apparatus.—Plan of the Temple or sketch of the altar of incense. Prayer-books.

Aim.—To show that thanksgiving is an important part of prayer.

Note to the Teacher.—In the service of the Temple there were about 20,000 officiating priests; they were divided into twenty-four courses, and each course was on duty twice a year (Josephus). Lots were cast to determine who should offer incense in the Holy Place—the most solemn part of the day’s service. This might only be done once in a lifetime, and afterwards the priest was called “rich.” Zachary did not live in one of the great priest centres, but up in the hill country of Judea; but though he lived such a quiet and retired life he was entitled to distinction as being a priest, married to the daughter of a priest, which was considered a twofold honour. He must have been well known in the Temple, being now over sixty at least, sixty years being considered “the commencement of agedness.” A priest was not prevented from exercising his office by age, but only by infirmity; it is therefore probable that Zachary missed a course whilst waiting for the birth of his son; it seems evident from St. Luke i. 62 that he became *deaf* as well as dumb. The Jewish writing-tablet was a slab covered with wax on which letters were engraved with a pointed iron stylus; a flat, thick metal “blotter” for smoothing out the wax, and a little vessel of fresh wax, completed the outfit.

Introduction.—A few questions on the previous lesson.

Presentation : 1. **Zachary's Story.**—Our Lady stayed three months with St. Elizabeth and her husband; one thing must have puzzled her very much at first, she found that Zachary, since she had last seen him, had become deaf and dumb. Elizabeth had to make signs to him, or write things on a slate (describe), and he answered in the same way.

No doubt our Lady asked what had happened to Zachary, and St. Elizabeth would tell her the story as he had written it down for her, bit by bit.

In the autumn Zachary had gone up to the Temple to perform his priestly duties, as he did twice a year. The duties of Jewish priests were very different from those of Christian priests; they could only be performed in the Temple, and as there were at least 20,000 priests they could not all be there at once. They were divided into twenty-four sets, and each set went up twice a year for about a week. Only once in a lifetime might a priest perform the most sacred service of all—the offering of incense in the Holy Place. God Himself chose who was to do it; there would be about fifty priests on duty each day, and after earnest prayer they cast lots to see who was chosen. For years and years Zachary had served in the Temple, but had never been chosen, and now at last the lot fell on him. How glad he was!

He chose his two dearest friends to assist him. One went to the altar and took away all the ashes left from the last service, and, worshipping, retired backwards; then the other brought red-hot coals from the altar of burnt offering and carefully spread them all over the golden altar of incense, worshipped, and retired. The sound of music was now heard, telling the people that the service was about to begin. Zachary entered the Holy Place alone, carrying the golden censer filled with incense, the soft light from the golden seven-branched candlestick shone around; he spread the incense on the glowing coals

upon the altar, and waited, praying whilst it kindled; without, priests and people prostrated themselves in the Temple courts, praying earnestly. It was the most wonderful moment of Zachary's life: he had never offered the incense before, he never would again; as the fragrant smoke ascended he offered with it the dearest wish of his heart—we know what that was, for he and Elizabeth were childless. He was just about to bow down in worship and then withdraw when he saw a marvellous sight: between the golden candlestick and the altar there stood an angel! Zachary was astonished and troubled, but the angel said to him: "Fear not, Zachary, thy prayer is heard, Elizabeth shall have a son, and his name shall be John; and he shall be a great servant of the Lord." But Zachary felt that it was too good to be true, and he said so. Then the angel looked sternly upon him, and said, "I am Gabriel who stand before God; and am sent to bring thee these good tidings"; and he added that because Zachary did not believe him he should be dumb until the child was born.

Then Zachary came out from the Holy Place to the waiting people, who wondered what had delayed him for so long; but as they looked at him they knew that something strange and wonderful had happened, and he could not speak to give them the blessing.

2. Zachary's Son is born.—We can imagine how our Lady and St. Elizabeth would talk over these wonderful things. Soon after our Lady had gone home to Nazareth St. Elizabeth's little son was born. When the baby was eight days old the friends of Zachary and Elizabeth came to be present at the solemn ceremony of circumcision, which made Jewish babies members of the Jewish Church, just as Baptism now makes our babies members of the Catholic Church. At this ceremony the babies were named. "We will call him Zachary, after his father," they said. But his mother answered, "Not so, but he shall be called John." "Why John?" they asked; "you have no rela-

tions of that name"; and they made signs to Zachary to tell them what he wished the baby's name to be. Zachary asked for a writing-tablet and wrote, "His name is John." And instantly he could hear and speak again!

3. Zachary's Song of Thanksgiving.—Then a feeling of great gratitude to God filled Zachary's heart, and he sang a most beautiful song of thanksgiving, beginning "Blessed be the God of Israel," in which he thanked God for all His kindness, and especially for the Promised One Who was about to come, Whose servant his own little son was to be. This song of Zachary is called the *Benedictus*, from its first word; it is still used daily in the Office of the Church.

Association.—Let the class find the *Benedictus* (St. Luke i. 68-79) and read it through; then ask which verse is about the little John, and Who is the Highest Whom he is going to serve. Let the children recall to mind the visitor who has lately left Zachary's house, and Who her Son is; explain that the Holy Spirit had just told Zachary that his boy should serve the Lord Christ, Who was soon to be born of the Blessed Virgin Mary, and it was this which made him so glad and thankful. Ask when the Promised One comes to us. Let the class find the *Gloria in excelsis* and read the first half (down to "almighty"); let them note the three parts of prayer mentioned here of which we have now learnt. Briefly recapitulate, showing that adoration leads to praise and praise leads to thanksgiving.

Application.—Lead the children to form a resolution to thank God every night for His daily kindnesses.

Memory Work.—The first half of the *Gloria in excelsis*, or a few verses of the *Benedictus*.

Expression Work.—Write the story.

Print a verse of the *Benedictus*.

Make a short prayer of thanksgiving.

65.—Lesson Subject : Contrition—The Prodigal Son.

Reference.—St. Luke xv. 1, 2, 11-32.

Apparatus.—Pictures illustrative of the story.

Aim.—To teach that contrition and confession bring forgiveness, and are therefore a necessary part of prayer.

Introduction.—A few questions on the three parts of prayer already learned.

Introductory Presentation.—Some of the people whom our Lord often met felt that *they* knew all that there was to know about prayer. These were the Pharisees (let the class tell what they know of them). Of course they did know a good deal about prayer, and they might have known much more had they not thought themselves too clever to learn. They knew all about Isaias' vision in the Temple, they knew Anna's song which our Lady had in mind when she sang her song of praise, and they knew the Psalms of David which Zachary remembered when he sang his song of thanksgiving. But there was one part of prayer of which they knew nothing. At the end of the lesson we shall see what it is.

First, let us picture a scene which often happened.

The Lord Jesus is standing talking to a little group of men who are listening eagerly to what He is saying. Many of them are poor, others are very well off, but all of them are very much disliked by the Pharisees, for they are tax-collectors. (Let the class tell why they are disliked.) Even though they have done wrong the Lord Jesus will not turn against them; He is trying to make them do better in future. (Let children instance Zacheus.) Presently He walks away with these publicans; He is going to have supper with them. At a little distance some Pharisees are standing; they watch Him indignantly. "How can He be friends with such people?" they mutter; it never occurs to them that these men may be good now even if they were bad once. They do not understand that

a sin is wiped away when you are sorry for it and confess it. *They* have never owned up to a sin in their lives! But the Lord Jesus meant to teach them that there was a part of prayer about which they knew nothing, and so one day He told them this story:

1. **The Prodigal Son leaves Home.**—There was once a man who had houses and land and servants, and two sons, to whom he meant to leave all his wealth some day. Meanwhile he gave them everything they could wish for. But the younger son thought that he would like to leave home and enjoy himself out in the world; so he went to his father one day, and asked if he might have *his* share of the property now; he never stopped to think that it would make his father poorer if he gave away his money during his lifetime, and that he, being young and strong, ought to earn some for himself; and his father did not remind him of this, but gave him the money as he asked.

So the son took his father's money and wasted it; he simply threw it away. Instead of trading with it, or putting it in the bank, he spent it anyhow. That is why he is called the "prodigal" son; it means "wasteful."

He made friends with foolish and wicked people, and they encouraged him to be extravagant, and very soon his money was all gone. Then his new friends cast him off and he began to starve. At last he got work as a pig-keeper, work which was thought to be a disgrace for a Jew, as the law of Moses forbade them to eat pork or touch pigs. He had to drive the pigs into the fields and shake down for them the pods of the carob-tree, for pigs in Palestine feed upon these bitter bean-like pods as our English pigs eat acorns. The young man was so hungry that he ate the carob pods too—he had nothing else.

2. **The Prodigal Son returns Home.**—One day the son seemed to wake up from a dream. He suddenly saw how wicked he had been; how badly he had treated his father by taking his money in the first place, and by leaving him as soon as he had got it; how wrong it was to have wasted

it all instead of putting it to use. He remembered how kind his father had always been to him, how kind he was even to his servants; *they* always had enough to eat, while he was starving! Then he said to himself: "I will go back to my father and will tell him that I know now that I have done wrong in the sight of God, and have sinned against him by my wicked behaviour; and I will ask him to let me work for him as a servant because I am no more worthy to be called a son." So he left his pig-keeping, and started on the long tramp back to his father's house.

At last he came within sight of home. How glad he was to see it again, how he wished that he had never left. For now he was no longer a son, he thought, he would only rank as a servant and was not worthy even of that. Would his father ever forgive him and take him back? Who was that coming to meet him? Surely he knew his walk! It must be his father himself! He was running now. Was it to drive him away? But in another moment he was in his father's arms, and he was kissing him and embracing him just as if he had never done wrong at all.

3. The Prodigal Son confesses his Sin.—But the son could not feel happy till he had confessed his sin, so he said at once—(v. 21); but he did not add, "make me as one of the servants," because he saw that his father still loved him as a son; he would therefore make amends in some other way. Then the father called to the servants to make haste and bring the robe and ring of honour, with shoes for his feet, and to get ready a great feast, for the returned one was to be treated as an honoured guest. Very soon all was ready, and the son who had confessed his sin and been forgiven sat down with his father and his friends to a splendid dinner, while musicians made sweet music, and everyone was glad because he had come home again.

The elder son was not at home when the younger returned,

he was busy on the farm. As he drew near the house he heard sounds of music and dancing and noticed the servants hurrying to and fro. He called one of them and asked what had happened. The servant replied that his brother had returned, and that his father had made a great feast in his honour. Then the elder brother was very angry and would not go in; therefore his father came out and begged him to be pleasant. But he answered sulkily: "Fancy making such a fuss over that boy who has behaved so badly; fancy overlooking everything and treating him just as if nothing had happened. I have always behaved properly, and yet you never made a feast for me." But his father answered gently: (verses 31, 32).

Association.—Ask what kind of prayer our Lord here taught the Pharisees. Show how the prodigal son first felt *contrition*, which led on to *confession*, and showed itself in a firm *purpose of amendment*—i.e., he meant to make up for his wastefulness by working hard as a servant; and when he saw that his father would not permit that, we cannot doubt that he purposed to work hard as a son.

Let the class find the *Gloria in excelsis* again, and note how it continues; let them read to "receive our prayer," and show that this is a prayer for forgiveness. Explain that this naturally follows after thanksgiving, because when we have thought of all God's goodness to *us* that brings to our minds all the wrong we have done to *Him*. A wise person once said that one of the best ways of making one's self-examination was by thanking God for His kindness during the day.

Application.—Lead the class to form a resolution of nightly self-examination.

Memory Work.—The *Gloria in excelsis* from "O Lord Jesus Christ" to "receive our prayer."

Expression Work.—Write or draw the story.

**66.—Lesson Subject : (A) Petition—Christ's
Petitioners.**

References.—St. John iv. 46-54 ; St. Luke ix. 37-43 ; St. Mark x. 46-52 ; St. Luke xii. 13-15.

Apparatus.—Pictures of the scenes, preferably Hole's Nos. 44 and 51.

Aim.—To show that petition is a rightful part of prayer, and that God answers such prayer, but not when it is prompted by self-love.

Introduction.—Question on the opening clause of the Lord's Prayer; ask what it teaches us about God; ask when we were made His children.

Introductory Presentation.—When the Lord Jesus was on earth He taught us a great deal about our Father in heaven. He explained that He Himself did what God the Father does. "I and My Father are one," He said; so that by watching the Lord Jesus people might learn what God the Father would do. Now let us see what Christ did when people came to Him for help.

1. Christ and the Ruler.—There was a certain Jewish nobleman, an official in the court of Herod, who lived at Capharnaum. A great sorrow had come to him, his son was so ill that the doctors thought that he must die. But the nobleman had a ray of hope; he heard that the great prophet, Jesus of Nazareth, was at Cana, only twenty-five miles off, and he determined to go to Him for help. So he journeyed to Cana, found the Lord Jesus, and begged him to come down to Capharnaum and heal his son. "Unless you *see* signs and wonders you believe not," our Lord said. "Lord, come down before my son dies," the nobleman begged again. But the Lord Jesus answered his prayer in His own way. He first tested his faith. "Go thy way, thy son liveth," He said, and the ruler *believed* without *seeing*; he went homewards, eager to see his son. As he neared Capharnaum his servants met him and told him that his son lived, and was doing well.

“When did he begin to get better?” he asked. “Yesterday evening, about seven o’clock,” they answered, and the father knew that it was at the very time when Jesus had said, “Thy son liveth.”

2. **Christ and the Demoniac Child.**—The Lord Jesus and His three dearest friends were coming down from the mountain where He had been transfigured. At the bottom of the mountain they saw a crowd of people and heard wild cries. Then a man came running towards them, crying: “Master, I beseech Thee look upon my son; he is my only child, and a wicked spirit seizes him and throws him into convulsions and hurts him greatly so that he cries out, and I can do nothing for him; and I asked Thy disciples to cast out the devil and they could not.” Then Jesus said, “Bring hither thy son,” and as he was coming the poor child had another fit; but the Lord rebuked the wicked spirit and commanded it to leave the boy and never come back again, and He healed the child and gave him back to his father.

3. **Christ and the Blind Man at Jericho.**—The Lord Jesus was walking out from Jericho with a crowd of people round Him. Above the noise of the crowd He heard a sad voice crying, over and over again, “Jesus, Son of David, have mercy on me.” Then the Lord stood still, and said: “Call him,” and they told the blind man that Jesus wished to speak to him. The poor man sprang up hastily, and threw off his long outer cloak that he might move the faster, and hurried to the Lord, helped by some friendly hand. Then Jesus asked him: “What wilt thou that I should do unto thee?” And the blind man answered, “Master, that I may see.” Then Jesus said: “Go thy way, thy faith hath made thee whole,” and immediately he saw, and followed Jesus in the way.

Let the class find and read St. Matt. vii. 7, and then ask why these people had their prayers answered. Ask if they think that people ever ask for things which God will not grant. Say that the next story will show.

4. Christ and the Covetous Man.—When a Jewish father made a will he always left his money to his sons in a certain way, for there was a law about it. The eldest son had twice as much as the others—*e.g.*, supposing that the father had three sons and £8,000 to leave them, the eldest would have £4,000 and the others £2,000 each. (Let elder children work it out.) One day a man came to the Lord Jesus and said to Him: “Master, speak to my brother and make him divide the money our father left him with me.” But the Lord told him sternly that He had not come to settle such matters as money disputes among selfish people, and He sent him off. Then He turned to His disciples and said: “Be careful not to grow covetous and selfish, trying to get the best for yourself; for happiness does not come from having a great many things.”

Association.—Let the class recapitulate these petitions; lead them to see that God answers all right prayers but not selfish ones. Work up to a generalisation and write it on the board—*e.g.*,

“God gives us all that is necessary for soul and body.”

Application.—Ask what part of prayer we have here learnt; lead the class to resolve to petition God for their needs.

Memory Work.—The *Gloria in excelsis* from “Thou who sittest at the right of the Father” to the end.

Expression Work.—Write or draw one of the stories.

Write—What sort of petitions does God grant?

Print St. Matt. vii. 7.

67.—Lesson Subject: (B) Intercession— St. Peter's Imprisonment.

Reference.—Acts xii. 1-19.

Aim.—To show the necessity and power of intercessory prayer.

Introduction.—One or two questions on the persecution of St. Stephen.

Presentation : 1. St. Peter's Imprisonment.—Some years after the death of St. Stephen the Christians at Jerusalem were in danger again; this time it was King Herod who led the persecution. He was a grandson of Herod the Great, who had tried to kill our Lord when He was a baby and this Herod, like his grandfather, was enraged at hearing our Lord spoken of as King, he feared and hated the Christians because they preached about the kingdom of Christ. Herod meant to stop them, so he seized one of their leaders, the Apostle St. James, tried him, and had him beheaded. The Jews were delighted, and as Herod wished to please them in order that they might help him to remain their King (he was always afraid of losing his throne), he seized St. Peter also, just at Passover time, and put him in prison till the feast should be over, when he meant to try him and kill him also. But Herod knew that St. Peter had been imprisoned once before and had escaped (Acts v. 18, 19), so he took especial care of him this time. He was in a little cell beyond the other cells; four soldiers guarded him; two of them were chained to him, one on each side, and one guarded the door of his cell, and the other the door of the cell beyond; so even if St. Peter could escape from the men who were chained to him he would have to pass two guarded doors. Besides this, the soldiers were changed four times a day, lest they should grow weary, and they knew also that if their prisoner escaped they themselves would be executed. So there were the Christians, poor and helpless, and there was St. Peter, chained and guarded; what could they do? Read Acts xii. 5 and see.

2. St. Peter's Deliverance.—It was night. St. Peter was to be brought up for trial next day, but he lay sleeping peacefully between the soldiers. His sandals and cloak were laid aside and the girdle round his waist loosed; they were the only preparations which he could make for the night. Suddenly he was awakened by a blow on the side. There stood the angel of the Lord, and the cell was all

bright with his glory. "Rise up quickly," said the angel, and as he did so the chains fell from his hands. "Put on your sandals and fasten your girdle." St. Peter obeyed. "Now wrap your cloak around you and follow me." St. Peter followed like one in a dream. They passed the soldier at the first door and then the one at the second, and then they came to the great iron gate leading into the street, and behold! the gate opened to them of its own accord and they passed out, and down the seven steps into the street. The angel led St. Peter down one street and then vanished as suddenly as he had come.

It took St. Peter a few minutes to recover from his astonishment and realise that it was all true; but he had to decide quickly as to what he should do next, for a search would soon be made for him. So he went straight to the house where he knew that his friends would be; it was a large house belonging to a rich lady, where the Christians met for worship. (Let the class recall other instances of similar meeting-places.)

On this night the Christians were all together, praying for St. Peter; they probably knew that he was to be tried in the morning. Suddenly a knock sounded on the door; a maidservant ran to open it, but when she heard St. Peter's voice she was so excited that she ran back to tell the others before she opened the door. "You must be mad," they said, for they could not believe her. "No, it really is Peter," she kept on repeating. "It can't be, it must be his ghost," they answered. And poor St. Peter stood outside knocking all the while! At last they came and let him in and saw that it was really he, and exclaimed aloud in their joy; but St. Peter waved his hand to bid them be quiet, for he knew that a noise might attract soldiers to the house; and then he told them how the Lord had sent His angel and delivered him from prison and from death. Then he left the city, and went away to a distant place where Herod could not find him, probably to Rome.

In the morning a great search was made for St. Peter, but he could not be found, so the soldiers were executed for letting him escape.

Association.—Let the class discuss which was the more powerful, Herod with his prison and his soldiers, or the Church. Ask by what weapon the Christians prevailed. Explain that we call praying for others *intercession*; it a kind of petition.

Generalisation.—Review the section and sum up on B.B. in some such words as these: “We *adore* God for Himself, we *praise* God for His glory, we *thank* God for His goodness, we *confess* our sins to Him, we *petition* Him for our needs, and *intercede* with Him for the needs of others.”

Or the following:

We praise Thee and adore Thee,
O King of heaven above,
We bow ourselves before Thee
And thank Thee for Thy love;
Then, all our sins confessing,
We ask for what we need,
And pray Thee for Thy blessing
On friends for whom we plead.

Application.—Lead the class to resolve to ask the prayers of the saints and angels for themselves, and on their own account to intercede regularly for some given object.

Memory Work.—Cat. 141, 142, 158.

Expression Work.—Write the story or print the verse.

2. FASTING.

Teacher's Thought.—“I chastise my body, and bring it into subjection” (1 Cor. ix. 27).

68.—Lesson Subject: God's Athletes.

References.—Judges xiii.-xvi.; Heb. xii. 1, 2.

Apparatus.—Pictures of Samson, of a boat-race.

Aim.—To teach the virtue of temperance and self-control, by showing that we abstain in order to obtain.

Introduction.—A few questions on school sports, etc.

Introductory Presentation.—Describe any contest with which the class is somewhat familiar, showing pictures—*e.g.*, a boat-race, a horse-race, a flat-race, wrestling, etc. Explain the need for careful training on the part of the combatants—*e.g.*, restricted diet, exercise, etc.; bring out that a man, for instance, who is rowing in his college boat, willingly keeps hard rules and goes without many indulgences because he wishes to be of use to his side.

1. **God's Athlete, Samson.**—Long ago there lived a man called Samson; God had a great work for him to do, and therefore he had to be trained for it as men train nowadays to row in a boat-race. He was to be a special servant of God and do a special work: he was to be a Nazarite and keep certain rules: his hair must never be cut, he must not eat certain kinds of meat, he must never drink wine nor even eat grapes; and this last rule must have been hard to keep, for grapes grew wild all over Palestine, and were very large and sweet. But Samson knew that one gains by giving up; because he kept God's rules God gave him very great strength, and he used this strength to fight against and drive away his country's foes, the Philistines.

One day Samson was walking through a vineyard; he had come a long way and must have longed to eat some of the beautiful grapes, but he remembered his rule and did not touch them. Immediately afterwards he had reason to be glad that he had obeyed. With a great roar a young lion suddenly sprang upon him. Then the strength of the Lord came upon Samson, and he seized hold of the lion and killed him with just his bare hands.

Another day he was resting in a corner of the rocks when he saw an army of his own people, the Israelites, coming towards him. "What do you want?" he asked. "We want to take you as a prisoner to the Philistines," they said; "we are terrified, for the Philistines are so angry with you because you have killed so many of them,

that they have brought an army against *us*, and they will not go away unless we give you up to them." "Very well," said Samson, "I'll come with you if you promise not to kill me yourselves." "All right," they answered, "we will not kill you, but we will tie your arms with new strong ropes so that you may not get away." So they bound him with two new ropes, and led him down from the rocks to the Philistine army. "Hurrah!" shouted the Philistines when they saw him coming. And then the glorious strength of the Lord came upon Samson, and he burst those strong ropes as if they had been rotten thread, and he seized the jawbone of an ass which was lying on the ground, rushed at the Philistine army, and slew a thousand men.

For many years Samson lived a happy life, serving God, keeping His rules, and conquering His enemies. Then a sad thing happened. Samson made friends with a wicked woman, and she tried to make him break God's rules. *She* was a friend of the Philistines, and she wanted Samson to disobey God so that he might become weak, and then the Philistines could kill him. She begged him to tell her what made him so strong, but he would not for some time; at last he gave in, though he knew that she was not to be trusted. "If my hair were cut off," he said, "I should be just like other men." Then, while he slept, that wicked woman had his long hair all cut off; and she sent word to the Philistines, and they came and took him and made him their slave and put out his eyes, for he had broken God's rules, and no longer had his God-given strength.

2. **God's Athlete, the Christian.**—God still has His Samsons, His athletes, whom He expects to slay lions and conquer Philistines, whom He expects to be victors in the race He has told them to run, a race in which *every-one* who runs well will receive the prize. Who are God's athletes nowadays? St. Paul explained that our Christian life in the world is like a race (he had often watched

the splendid games of the Greeks and Romans), and God's gift of eternal life is our splendid prize, but in order to run well we must *keep in training*. Temperance—that is, self-control—is our great means of keeping fit, and just as Samson had certain definite rules to help him, so have we: the Church gives us rules for fasting and abstinence; we are told to go without certain things on certain days, just as Samson might not touch the grapes even though he might be thirsty, and that obedience and self-control gains for us great strength; we shall be able to refuse to do what is wrong, *we can overcome the lions and Philistines of temptation, we can fight God's battles, we shall be able to say "no" and mean it, and that is a very great thing.* And it is not as if we were fighting all alone with no one to cheer us on. St. Paul pictures a great arena, with the men stripped for running; each has thrown aside his loose upper garments which would hinder him, each has his eyes fixed on his goal—the throne where our Lord waits to welcome him—and all around the arena are the victorious ones, the angels and saints, cheering them on.

Association.—Let the class think out, and summarise on B.B., the similarities between Samson, the athlete, and the Christian.

Application.—Help the children to form some definite resolve against self-indulgence, laziness or greediness, etc.

Memory Work.—Cat. 159: "And we should frequently say the Hail, Mary—to ask our Blessed Lady to pray for us . . . etc." Cat. 165.

Expression Work.—Write the story of Samson.

Make a list of our lions and Philistines.

Make a list of some ways in which we can be *temperate*—*i.e.*, self-controlled.

3. ALMSDEEDS.

Teacher's Thought.—"As long as you did it to one of these My least brethren, you did it to Me" (St. Matt. xxv. 40).

69.—Lesson Subject : Dorcas.

References.—Acts ix. 36-43; St. Matt. x. 8.

Apparatus.—A picture of Dorcas or of St. Elizabeth of Hungary.

Aim.—To show the beauty as well as the duty of almsgiving, and how it wins the love of God and man.

Introduction.—Question the children on the longest walk which they ever took, were they tired by the way, etc.

Presentation : 1. The Benefactress Dead.—Two men were hurrying along a road; they had a long way to go, much farther than you went (on such and such a day)—twelve miles, as far as from — to —. It was a beautiful road through the beautiful country of Palestine. The sea lay on their right, and lovely flower-filled meadows before them, but these two men had no thought for the scenery. "Shall we find him?" "Shall we be too late?" they asked each other anxiously. "We have heard he is at Lydda: what if he has left?" So they hastened on and never stopped to rest till they reached a little town at the foot of the hills. "Where is Simon Peter lodging?" they asked. They were soon shown the house, for Peter had just cured a man who had been ill for eight years, and so everyone was very interested in him just now. They went straight to St. Peter. "Please come with us at once," they begged, "you are badly needed at Joppe, we are in great trouble there." St. Peter got up at once and started on his twelve-mile walk. The men who had come to fetch him must have been tired, but they were in such a hurry to get back that they never stopped to rest. Why all this haste? No doubt they told St. Peter

as they went along. There lived a kind lady at Joppe, named Dorcas; she was like her name, sweet and gentle, for Dorcas means "gazelle," a beautiful soft-eyed deer. This lady was most kind to all who were poor and in need. She spent her life in helping other people, and now she was dead. She had just died, and all the folk whom she had helped were broken-hearted. They had heard that St. Peter was near by at Lydda, and so they had sent in haste to him; if he could do anything he must come at once, for the burial could not be long delayed. But what a mighty work they expected! How dare St. Peter go? Turn to St. Matt. x. 8 and see.

2. **The Benefactress restored to Life.**—They drew near to Joppe, a lovely seaside town. Sweet scents from the orange gardens around greeted them; but orange blossom which reminds us of weddings reminded them that day of death. They hastened to Dorcas' house, and took St. Peter up to the room where she lay. The place was filled with poor widows weeping for their lost friend, and holding up the coats and garments which she had made for them. St. Peter very gently put them all out of the room. It was his Master's power which he was about to use, not his own, so he must first ask for that power to be given him. He knelt down and prayed; and then standing up he turned to the silent form on the bed and said, "Dorcas, arise!" and she opened her eyes, and when she saw St. Peter she sat up. Then he gave her his hand and helped her off the bed, and called the poor widows and her other friends and presented her to them, alive.

Illustration.—Those who love our Lord have always followed the example of Dorcas, because they remember that Christ said, "What you do for anyone you do for Me." About seven hundred years ago there lived a lovely Princess named Elizabeth. She was engaged to be married to a Prince, but she loved her Heavenly King even more than her earthly Prince. One day he and she went in

state to church; on entering she took off her coronet and threw herself on her knees before a large crucifix. The Prince reprovèd her, but she answered, "I pray thee let me be, there stands the form of Christ, and I cannot pass it with a coronet of gold and pearls on my head."

After she was married she spent every spare minute in nursing the sick and helping the poor. Every day she said many prayers, and even arose in the night to say them too. She used to find little crippled children and take them to live in the palace, so that she could see that they were well cared for. She even nursed people afflicted with leprosy, that dreadful incurable disease. One year there came a great famine in that place, and many poor people would have died of hunger had it not been for St. Elizabeth. One day she was coming down from the castle with an armful of loaves under her cloak when she met her husband. "What are you carrying?" he asked, and lifted up her cloak to see, and her lap was full of roses!

At last her husband died, and his cruel brother took the castle and turned out St. Elizabeth; but she never complained of his cruelty. She went to live in a town where she could still help the poor, and there she built a hospital with what money she had left, and nursed the sick people in it. She sold her rich clothes and jewels to buy food and medicine for them, and when she had nothing left she earned money by spinning wool, like any other poor woman. She even gave her own bedclothes to cover the sick people. At last, when she was still quite young, the Lord Jesus called her to Paradise, the home of all the saints, and the only place where she would rest or have any comforts for herself.

Association.—Let the class recount the ways in which both Dorcas and St. Elizabeth of Hungary showed their love for our Lord. Tell them that sewing parties which meet to make clothes for the poor are often called "Dorcas

meetings," and that many hospitals which nurse the sick and poor are named after St. Elizabeth.

Application.—Help the children to resolve to perform some almsdeed.

Memory Work.—St. Matt. x. 8.

Expression Work.—Write or draw one of the stories.

COURSE C.

THE TEN COMMANDMENTS.

Course Aim.—To help the children to understand and love God's Commandments.

FIRST COMMANDMENT: TO OBEY GOD AND WORSHIP HIM.

Teacher's Thought.—"We shall know, and we shall follow on, that we may know the Lord" (Osee vi. 3).

70.—Lesson Subject : Noah.

Reference.—Genesis vi.-ix.

Apparatus.—Pictures of Noah and the Flood, landscape showing rainbow, etc.

Aim.—To show how Noah worshipped God by hope.

Introduction.—Discuss with the children how they would turn out a drawer or bookshelf or toy-cupboard; let them tell how the dirty and useless articles must be thrown away, the cupboard scrubbed, and the *useful* articles replaced.

Presentation : 1. How God cleansed the World.—Ask for a description of the world when God had made it, what was most precious to God in it, and how Satan spoilt it.

Though Adam and Eve were sorry for their sins, yet their children sinned, and at last the world became so wicked that God was obliged to clean it thoroughly and give it a new start. There was only one person, and his family, in the whole world who loved God and obeyed Him and who could be trusted. (Let the class give his

name, and if very familiar with the ensuing story let them tell it.)

God told Noah that He was going to send a great flood and drown the world, but that he and his family should be saved. He was to build a great boat which would hold them all, and two of every kind of animal and bird thereabouts, with seven each of the more useful kinds. (Let the class discuss the difficulties in Noah's way, the ridicule he would meet, and the faith and hope and obedience he must possess to enable him to fulfil such a strange task. There had never been a flood: it was difficult to imagine that there ever would be one. Let the children put themselves in Noah's place: remind them of Adam and Eve, who did *not* believe what God told them, and so brought sin and misery into the world. Let them think what must have happened if Noah had not believed.)

But Noah trusted God and hoped in Him, and so he went on building his ark. Then he put in plenty of food for his family and the birds and beasts, and he collected the latter and put them in the pens and stalls and cages which he had prepared. (Enlarge on this if liked.) Then, when Noah and his family and the animals were all safely in the ark, the Lord Himself shut them in, and it began to rain. How it rained! For days and days it poured down, and the rivers began to rise, and then they overflowed their banks, and then they flooded the low meadows, and the water got deeper and deeper till at last the ark was floating. But still it rained. Torrents fell for six weeks. Soon all the land was flooded, the waters rising gradually above the highest hills, till at length there was nothing to be seen but water all around.

2. How Noah hoped in God.—Noah was in the ark, tossing on that great shoreless sea, for five or six months. If he had not truly loved and trusted God he must have despaired of ever seeing land again. It looked hopeless. All the people whom he had known were drowned; we may be quite sure that the devil tempted him to think

that God had forsaken him, and that he would be drowned too. But Noah never lost hope, and at last his hope proved true, for the waters began to go down. Describe chapter viii., verses 1-14.

3. How God rewarded Noah's Trust in Him.—Then God told Noah that he might come out of the ark, he and his family and the animals with them. (Let the class say what he would do first—*i.e.*, thank God for his preservation.) So he offered sacrifices to God, and thanked Him in the best way that he could find. And God came and talked with him as one friend speaks with another, for He knew that Noah truly loved Him. Then God blessed Noah and his family, and promised that they and their children should live happily upon the earth, and always have food to eat and clothes to wear, and that never again should there be a flood to drown the world. Then God showed Noah the beautiful rainbow, shining against the clouds of the departing storm, and He said that it should be a sign to men for ever that God would never drown the world again. And ever since the rainbow has reminded us of God's promise, and been to us a symbol of *hope*.

Association.—Let the class discuss why God was obliged to drown the world, and how it was that He could save Noah and not the other folk; let them tell why Noah never lost heart, and how God rewarded his hope.

Application.—When troubles come to us how can we imitate Noah?

Memory Work.—Cat. 176, 179.

Expression Work.—Write or draw the story.

Paint a rainbow in coloured chalks and print "Hope" beneath it.

71.—Lesson Subject : Abraham.

References.—Gen. xii. 1-9, xvii. 1-8, xviii. 1-15, xxi. 1-7, xxii. 1-19.

Apparatus.—A picture of Abraham, map of his journeys, etc.

Aim.—To show how Abraham worshipped God by *faith*.

Introduction.—Put up a picture of Abraham leaving home, or a map of Chaldea, etc. Question the class briefly on what they know of Abraham.

Presentation : 1. **Abraham leaves Home.**—Tell how Abraham heard God's command to leave his home and go out into a country unknown to him, of which even the name was not told him. Picture his farewell to his relations and friends, and his journey with his flocks and herds. Tell how at last they came to the land of Chanaan, a fair and beautiful country, but a strong warlike tribe possessed it. Show Sichem on map; describe the halt there, and how the Lord came to Abraham and promised to give him all that land. Point out how difficult this would be to believe without strong faith in God; it looked so impossible.

2. **Abraham believes a Hard Thing.**—Tell how Abraham journeyed on from place to place, from time to time. Explain that he was a farmer and herdsman, and that therefore he needed continual fresh pasturage for his flocks. Tell how God blessed him and his flocks increased, and he grew richer and richer; and God kept repeating his promise that He would give all that land to him and his children, and yet he had no son. Years passed and Abraham and Sara grew old, yet he never doubted God's promise. Describe vividly the visit of the angels and the promise of Isaac's birth. (If well known let the class tell it.) Emphasise the difficulty of believing the good news. Tell briefly how in due course Isaac was born, and describe the rejoicings at his birth.

3. **Abraham proves his Faith.**—Let the children tell all that his son would mean to Abraham; how he took fresh interest in his flocks and herds because they would belong to Isaac one day; how he loved to look on the beautiful fields and hills of Chanaan because his grandchildren would play there in the future. Best of all, how he loved to teach Isaac about God Who had been so good to him.

Now Abraham's way of worshipping God was to offer as a sacrifice all the best cattle and sheep that he had; by this means he gave them to God instead of keeping them for himself; he felt that he must give God something for He had given him so much. One day God told him to offer his son Isaac as a sacrifice because he was the best thing he had. It was very dreadful for Abraham. He loved his son very much, but he loved God more, so he never hesitated; once he was sure that this was God's will he made his preparations. Then he started off early in the morning with Isaac and two servants, and a donkey to carry the wood and their provisions. (Here continue in the words of Gen. xxii. 3-13.) So Abraham learnt that God did not really wish him to kill Isaac, but had allowed him to think so in order to prove his love and faith; and as a reward the Lord told him that he and Isaac and all Isaac's children should receive a very special blessing, and be God's own people, and God Himself would always be their Friend. And so Abraham, who had proved his faith in God, became the father of the Jewish nation, God's special people, who prepared the way for the Christian Church.

Association.—Let the class think out the different ways in which Abraham showed his faith.

Application.—Ask what is that precious gift which Abraham helped to win for us—the Catholic Faith. Explain that having been given the gift we must be very careful to keep it—i.e., we must have nothing to do with false religions, must never attend non-Catholic schools or services, must learn all we can about our Holy Faith, and perform our spiritual duties carefully.

Memory Work.—Cat. 177, 178.

Expression Work.—Write: how Abraham became the Father of the Faithful.

Draw or write one of the stories in the lesson.

72.—Lesson Subject : Moses and the Burning Bush.

References.—Exodus iii. and iv.

Apparatus.—A picture of Moses and the burning bush.

Aim.—To show how Moses worshipped God by charity.

Introduction.—Put up the following picture prepared beforehand, or, better still, draw it before the class: divide the board in two, and on the left draw an Eastern shepherd and on the right the Israelites making bricks under Pharaoh's taskmasters. (If the picture is unavailable, describe in words and show map of the Sinaitic peninsula.)

Presentation : 1. Moses in the Wilderness.—In the wilderness, all alone, stood a shepherd keeping his sheep. (Point either to picture or place on map.) This man had not always been a shepherd, he had been a soldier-prince in the greatest court of that time, the court of the Pharaoh of Egypt. And now, while he kept his sheep in the desert, he often thought of that court, and also of something very different from a court—the slaves of the great Pharaoh, making bricks to build his palaces. (Point to picture.) For it was because of these unhappy slaves that this man was now a shepherd in the wilderness instead of a prince in the court. (Let children give his name and say how he came to be there. Describe vividly if they do not know.) So that is why we have Moses on this side of the picture and the Israelites on the other, for only half of Moses was here, his body; the other half of him, his thoughts and his love, was over there with his poor brothers the slaves.

2. Moses and the Burning Bush.—Slowly, slowly, Moses led the sheep, nibbling as they went, towards a great mountain which reared itself in front of him. Probably he was thinking even then of the Israelites, wishing that he could help them, wondering when God would save them from their hardships. Suddenly he looked up and saw a strange sight—a bush all aflame and yet not burnt. (Continue in words of Exod. iii. 3-6.) Then Moses covered

his face and worshipped, filled with awe and fear, for he knew that he stood in the near presence of God.

3. Moses sent forth to prove his Love.—God had come so near Moses for a purpose. He had work for him to do; He knew that Moses was His true servant, and that his heart was filled with love for God and his brothers, therefore God was going to put his love to the test. The Lord said to him, "I have surely seen the misery of My people the Israelites in Egypt, I have heard their cry and am come down to deliver them, and to bring them up out of that land unto a land flowing with milk and honey. Come, I will send thee unto Pharaoh that thou mayst bring forth My people the children of Israel out of Egypt." Then Moses said, "Who am I that I should go unto the great Pharaoh and take away his slaves from him?" But God answered, "I will be with thee." Then Moses asked, "What shall I tell the Israelites when they ask who sent me?" And God said, "Tell them the Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." Then Moses asked, "How shall I prove to them that Thou hast sent me?" (Use words of Exod. iv. 2-9).

But Moses had one more fear: he was afraid that he could not speak well before Pharaoh, so God promised that his brother Aaron should go with him and be his spokesman. (Enlarge on this if liked.)

Let the class now discuss the situation—Moses told to return to Egypt, from which he had fled in danger of death years ago; for though the Pharaoh of that time was dead, there would doubtless be an official record of Moses' slaying of the Egyptian taskmaster. But, even apart from this danger, consider the difficulties: two poor men, without support or wealth or power, to go to a mighty king and demand that he should set free a nation of slaves who were a source of riches to him. Ask the class what Moses would do, and why. Show that he set forth upon his task because of his obedience to God and his love for

God and man. Show that he was encouraged by God's promise to be with him; ask who was the more powerful, the Pharaoh of Egypt or the King of Heaven. Bring out by questions that Moses realised God's power and nearness in the burning bush, and proved his fitness to serve by his reverent worship.

Let the class tell briefly the success of Moses' mission.

Memory Work.—Cat. 175.

Expression Work.—Write or draw the story.

Copy out the First Commandment.

73.—Lesson Subject : Balaam.

References.—Num. xxii.-xxiv.; 2 Pet. ii. 15.

Apparatus.—Map showing Moab.

Aim.—To show the powerlessness of magic and the wickedness of simony.

Introduction.—A few questions on the last lesson, bringing out how Moses brought the Israelites out of Egypt.

Presentation : 1. **Balaam asked to curse the Lord's People.**—The Israelites, led by Moses, marched along towards the land of Chanaan and conquered as they went. At last they drew near to the land of Moab, and Balac, King of Moab, was very much frightened. He feared to fight against them, for he knew that God must be helping them, so he thought of a plan to get help on *his* side. He sent messengers to the famous magician Balaam, saying: "A great army of people has come up out of Egypt; they are very strong and I am afraid that I cannot beat them in battle; come and curse them for me so that evil may befall them, and I will give you rich presents." But though Balaam was a magician, and had often used his magical arts successfully, yet he knew that this case was different; they were the *Lord's people* whom he was asked to curse, and he knew the Lord God of Israel and dare not directly disobey Him. But he wanted very much to

go with the princes of Moab: he simply longed for that rich present. So he asked them to spend the night with him whilst he prayed to be told God's will; and the answer was, "No, he must not go." So the princes of Moab went back to Balac the King and said sadly: "Balaam refuses to come with us." Then the king sent even greater princes, who said to Balaam: "Thus saith Balac the King, 'Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honour, and whatsoever thou sayest unto me, I will do.'" But Balaam answered, "If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." But he wanted to go very badly, all the same, so he asked these princes also to stay the night, while he asked God once more. And this time God allowed him to go on the condition that he said only what God told him to say.

2. Balaam meets the Angel of the Lord.—So Balaam rose up next morning and saddled his ass and rode off with the princes of Moab, his mind full of the handsome presents Balac had promised, and determined to win them somehow or other. But God knew what Balaam was thinking of; He knew that he meant to please Balac and win his reward even at the risk of disobeying God, but he should not do so without warning.

Balaam rode along, followed by two of his servants. His mind was filled by the thought of the presents promised by Balac; he was busily wondering how he could please the king and yet not offend God; in fact, how he could serve God and get paid for it by the king. He was not in the mood to notice signs of God's presence, he was too full of his own affairs. Suddenly his ass plunged violently and swerved aside from the road into a field; Balaam whipped her sharply and brought her back into the road. He was very angry, it had disturbed his meditations. Then the way narrowed and ran along through vineyards, with a wall on either side, and here again the ass shied

suddenly, crushing Balaam's foot against the wall. He beat her again. "Whatever has come over the beast?" he thought; "she always used to be so steady." The path grew narrower still, and became just a bridle track where there was no room to turn, and here, quite suddenly, the ass lay down. Then Balaam lost his temper completely and beat her violently. (Continue in the words of Num. xxii. 28-35).

3. Balaam Powerless against the People of the Lord.— Now when Balac the king heard that Balaam was coming he went out to meet him, saying, "Why did you not come before? Am I not able to give you great honour and rich presents?" "Now I am come," Balaam answered, "I can only speak what God allows me to say." Perhaps he wished to safeguard himself against Balac's anger if he was not permitted to curse the Israelites.

In the morning Balac took Balaam up into the mountains whence he could see the camp of Israel, and he hoped that he would bring evil enchantments upon them; but Balaam's magic was powerless here. "How shall I curse him whom God hath not cursed?" he cried, and his would-be curses became a prophecy of blessings. Then Balac in distress brought him to another place, urging him to curse if it were but a part of Israel. But Balaam, inspired against his will, could only speak the words which God gave him. "I was brought to bless, the blessing I am not able to hinder," he said. "There is no idol in Jacob . . . the Lord his God is with him . . . there is no soothsaying in Jacob, nor divination in Israel. . . . Behold the people shall rise up as a lioness . . . it shall not lie down till it devour the prey." But that was more than Balac could stand, he knew that his armies were the prey! "Neither curse nor bless them," he cried in desperation. But Balaam could not help himself now: unwilling though he was, he was obliged to speak whether he would or no, and he once again blessed Israel, till Balac cried in anger: "Return to thine own place. . . . I had

determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee.”

So Balaam returned home without the gifts for which he was willing to disobey God.

Association.—Help the class to see that Balaam’s wickedness consisted in his eagerness to gain riches somehow or other: he was willing to use enchantments by the aid of devils, as seems to have been his custom, for he was evidently quite famous; or he was equally willing to *sell* the prophetic inspiration with which God favoured him at times—*i.e.*, simony.

Memory Work.—Cat. 182, 183.

Expression Work.—Write or draw the story.

74.—Lesson Subject : Gedeon.

References.—Judges vi. 11-32, vii. 9-22.

Apparatus.—Rough B.B. sketches of the battle plan, sketch of the wine-press.

Aim.—To show how Gedeon worshipped the Lord by true religion.

Note to the Teacher.—Certain of Gedeon’s less important adventures are omitted, that the lesson may not be too long. Note that in these Old Testament epiphanies “the Angel of the Lord” and “the Lord” are used interchangeably. The “grove” was the *Ashêrah* or sacred pole which represented Baal to his worshippers.

Introduction.—A few questions on the Israelites’ journey to Chanaan, and the enemies they were forced to fight by the way. Explain that after they had actually settled in the land the surrounding tribes still harried them. Refer the class to Samson and the Philistines.

Presentation : 1. **Gedeon meets the Lord.**—Show picture of wine-press; explain it (two vats dug in the ground, one at a lower level than the other, the grapes were trodden out in the upper vat and the expressed juice flowed through to the lower one).

One day a man might have been seen threshing his wheat in his wine-press. It was *very* awkward. There was so little room to swing the flail (explain), and as the wine-press was a pit in the ground the wind could not carry the chaff away. The proper threshing-floor was a ledge of rock up on the hillside; there you had plenty of room, and as you beat the grains out with your flat flail the breeze carried the chaff away. But this man, Gedeon, had a good reason for not going up to the threshing-floor with his wheat, for there in the valley below lay a camp full of armed robbers, thousands of them; and they had come up from their desert homes to rob the Israelites of everything they could lay hands on, cattle and sheep and corn and wine, till the Israelites were almost starving, and were unable to enjoy the fruits of the beautiful land which God had given them. You will wonder why God allowed these robbers to come up against the Israelites, but if you had walked through Gedeon's village you would have understood. There, in the place where an altar to the Lord should be, stood an altar to the heathen god Baal with a wooden idol beside it, and Gedeon's own father worshipped Baal, as did most of the Israelites. No wonder that robbers were allowed to overrun their land!

As Gedeon threshed his wheat and thought of all these things, he suddenly saw the Lord standing before him, and heard Him say unto him: "The Lord is with thee, thou mighty man of valour!" But Gedeon knew not Who it was, and he answered, "O Sir, if the Lord be with us, why then is all this befallen us? and where be all the wondrous works which our fathers told us of, saying, 'Did not the Lord bring us up from Egypt?' But now hath the Lord cast us off and delivered us into the hand of the robber Madianites." And the Lord looked upon him and said: "Go in this thy might and save Israel from the hand of Madian: have not I sent thee?" But Gedeon answered, "How can one as poor and ignorant as I save Israel?" The Lord said unto him, "Surely I will be

with thee, and thou shalt conquer the Madianites." Then Gedeon said, "If I have found grace in Thy sight, depart not hence, I pray Thee, until I bring forth a present and lay it before Thee." And the Lord answered, "I will wait until thou come again." So Gedeon hastened away and made ready a kid and some cakes of bread; then he put the meat in a basket and the broth in a pot and carried it out to the Angel of the Lord beneath the oak, and there presented it. And the Angel of the Lord said, "Take the meat and the bread and lay them on this rock, and pour out the broth," and Gedeon did so. Then the Lord put forth the staff that was in His hand and touched the meat and the bread and there arose a fire from the rock and consumed it; and the Lord departed out of his sight. Then Gedeon knew Who it was. He had seen his offering turned into a sacrifice and accepted by God, and he said, "Alas, O Lord God, for I have seen the Lord face to face." But he heard the Lord saying unto him, "Peace be unto thee, fear not, thou shalt not die." Then Gedeon built an altar there unto the Lord, and worshipped Him.

2. Gedeon overthrows the Idol Altar.—That night the Lord gave Gedeon some work to do for him, which would prove his love and loyalty. The Lord said to him: "Go and pull down the altar of Baal where thy father worships, and cut down the wooden idol beside it. Then build an altar to Me, and offer upon it one of thy father's bullocks." So Gedeon did as the Lord commanded, though he knew what the consequences would be. Next morning the men of the village were astonished and very angry to find the altar of Baal thrown down and one to the Lord built, and when they found out that Gedeon had done it they wanted to kill him; but Joas, Gedeon's father, said that it was Baal's affair, if he really were a god he should be capable of revenging himself upon Gedeon, and they had better leave it to him.

3. Gedeon conquers the Lord's Enemies.—Now that the idol altar was overthrown the Lord could save His people

from the Madianites. (Let the class discuss how Gedeon had proved himself worthy to act as deliverer and yet how difficult the task must seem to him.) The Lord told Gedeon to select an army of three hundred men, no more, just a small army of trustworthy soldiers; and because He knew that Gedeon felt anxious about the battle—for it seemed impossible to attack thousands with three hundred—the Lord said to him: “Go down to-night to the Madianite camp, taking only your servant with you, and hear what they say; you will see then that victory will be easy.” So Gedeon and his trusty servant crept down to the enemy camp in the darkness. The Madianites lay along the valley like a swarm of locusts, and their camels were without number, like the sand which is upon the seashore. There on the outskirts of the camp Gedeon heard two men talking. He listened. “I have dreamt such a strange dream,” said one; “I dreamt that a little loaf of barley bread fell into the camp and knocked over a tent!” “I am sure that means ill-fortune for us,” said the other man nervously, “it must mean that the sword of Gedeon will conquer us; God hath delivered us into his hand.”

Then Gedeon saw what to do, the foe was all ready to take fright; and he fell on his face and worshipped the Lord Who had told him what to do and shown him how to do it. Then he hastened back to his men and said to them: “Arise, for the Lord hath delivered the host of Madian into your hand!” Then he divided them into three companies, and gave to each man a trumpet, a torch, and an empty earthen pitcher in which to carry the torch so that the light would not show. He next ordered the three companies to spread themselves out around the camp (make a rough sketch on B.B.), and every soldier was to do exactly as Gedeon did. Then Gedeon and one hundred men crept up to the camp, and the other two hundred crept round the camp on either side, so that it was surrounded on three sides, leaving the

side towards the desert open. Suddenly, Gedeon blew his trumpet and shouted, "The sword of the Lord and of Gedeon!" and he smashed his brittle earthen pitcher and waved his torch in the air. Instantly all his men did the same, and those in the other companies heard the signal and followed suit. And when the Madianites heard shouts on every side, and trumpets blowing and torches waving all around them, they were terrified and began to run; and in the darkness and confusion they thought that their friends were their enemies, and they killed each other. Then Gedeon and his men pursued them, and he sent messengers to all the other Israelites round about and they joined in the chase, so that the Madianites were completely driven away and never dared to return again.

Association.—Help the class to see that Gedeon was enabled to conquer his foes because he first proved himself a true servant of God by overthrowing the idol worship. Ask for the names of the other great servants of God of whom we have just heard—Noah who worshipped God by *hope*, Abraham who worshipped God by *faith*, and Moses who worshipped by *charity*, as well as Gedeon who worshipped by *true religion*. Explain that it was the Lord Himself Who appeared to them, though He is sometimes spoken of here as "the Angel of the Lord." Show that we know that it was the Lord because His servants *worshipped* Him, and we do not worship angels. (With elder children compare Apoc. xix. 10.)

Generalisation.—Sum up on B.B. leading to this generalisation: "We must worship God by faith, hope, charity, and religion."

Memory Work.—Cat. 180, 181, 184.

Expression Work.—Write or draw the story of Gedeon.

Describe briefly how Noah, Abraham, Moses, and Gedeon specially showed their love to God.

SECOND COMMANDMENT: TO REVERENCE HOLY THINGS.

Teacher's Thought.—"The fear of the Lord is the beginning of wisdom." (Psa. cx. 10.)

75.—Lesson Subject: The Israelites at Sinai.

References.—Exod. xix., xx., xxxii.

Apparatus.—Picture of a mummied animal, B.B. sketch

Aim.—To show that God demands reverence from His people, and will punish irreverence.

Introduction.—One or two questions on where the Israelites lived before Moses became their leader and deliverer.

Presentation: 1. The Gods of Egypt.—Show a picture of a mummied animal, of an animal-headed god, etc., etc. Explain that the Egyptians worshipped many gods and believed that they assumed the form of certain animals—*e.g.*, bulls, cats, crocodiles, etc. All these ideas of gods would be quite familiar to the Israelites, and so, at the very commencement of their journey, God gave them a lesson to teach them very clearly that He was great and holy, and must be worshipped with all reverence.

2. The Israelites at Sinai.—With coloured chalks draw a valley between high hills of black and yellow granite, with a huge mountain at one end. Tell how the Israelites came to this place when they had been travelling two or three months; God said that they were to camp here. He intended that they should remain here for some time, as there was much to teach them. They could not camp out in the desert even though they could find a sufficiently large tract of fertile land for their flocks and herds, for the country was full of wild tribes who would swoop down on them. (Let the class notice what a good camping-place the valley was, warm for the cattle, and with only one end to guard.)

When they had made their camp, God called Moses and said to him: "Tell the children of Israel that I have chosen them to be My own people, and I will take special care of them as I did when I saved them from the Pharaoh of Egypt, but they must obey Me in all things, and then it will be well with them." Then Moses told the people what God had said, and they answered: "All that the Lord hath spoken we will do." Then the Lord told Moses that He would speak with him upon Mount Sinai, the great mountain at the head of the valley, a cloud should descend upon it and the people should hear the Voice of God speaking to Moses from the cloud; meanwhile they were to spend the next three days getting ready to meet God; they were to wash their clothes and keep themselves free from sin, and so be ready to meet the Lord. No man and no animal must go near the holy mountain; if they touched it they must be killed at once, for God had chosen this mountain for His throne and no one must approach it without permission. When a loud trumpet should sound from heaven then they were to assemble at the foot of the mount.

3. The Israelites in the Presence of God.—Continue in the words of Exod. xix. 16-24. Then Moses came down and told the people to behave as quietly and reverently as possible in the presence of the Lord of heaven and earth. Continue in the words of Exod. xx. 1-21.

4. The Israelites forget the Presence of God.—So the people waited for Moses below in the valley. Whenever they looked up they saw the great mountain at the end, its summit hidden in cloud, where the God of Israel was talking with Moses their leader. (Let the class discuss how they ought to behave in Moses' absence.)

But it seemed to them that Moses was gone a long time, and they got tired of waiting. They wanted a god whom they could serve with feast and laughter; they did not wish to wait and wait till Moses came back with strict rules for them to follow. So they went to Aaron, who

had been left in charge, and said: "Make us gods to lead us; we don't know what has become of Moses, we are tired of waiting for him." And Aaron thought: "Anything to keep them quiet." And he said: "Bring me all your gold ear-rings and any other jewellery you have"; and as both men and women wore jewellery in those days, they brought him a great deal. Then Aaron threw it all into a great caldron to melt it down, and he made a calf of gold from the molten metal. It looked beautiful when he had finished, just like the splendid idols they had seen in Egypt, and the people were delighted with it. "This is our god which brought us up out of the land of Egypt," they cried. And Aaron said: "To-morrow we'll have a great feast." In the morning they got up early and began to offer sacrifices to the golden calf, and then they feasted, and after that played games and danced and sang, pretending that that foolish golden calf was their god, and turning their backs on the solemn mountain with the cloud resting on its summit.

But down from the mountain someone was coming. Stepping very carefully, bearing something very precious, Moses was returning to the people. He carried two slabs of stone, and on them were written the Ten Commandments by the hand of God Himself. *He* had not forgotten the people, though they had forgotten Him. But as Moses drew near to the camp in the valley he saw the golden calf and the people dancing round it, and a great anger filled his heart; he threw down the precious stone tablets which he carried and smashed them to pieces at the bottom of the mount. He felt that it was useless to give these people the laws of God.

5. The Israelites punished and forgiven. — Then Moses seized that golden calf and burnt it up, and he took the ashes and ground them quite small and mixed them with water and made the people drink it. Then he sternly reproved Aaron, who made silly excuses, and he prayed to God both for Aaron and for the people, that their great

wickedness might be forgiven. So the Lord forgave them, but He also punished them. Those who were not sorry died; and the others had illness and misfortune come upon them, that they might know that we cannot sin against God and yet go free.

Then the Lord wrote the Commandments again for Moses, and renewed His promise to lead the children of Israel into the land of Chanaan.

Association.—Let the class discuss why the Israelites were forbidden to touch Mount Sinai, why it was so wicked to make the golden calf, and why it was necessary that they should be punished even though forgiven.

Memory Work.—Cat. 188.

Expression Work.—Draw or write the story.

Print the Second Commandment.

76.—Lesson Subject : Core, Dathan, and Abiron.

Reference.—Num. xvi. 1-35.

Apparatus.—Model or picture of the Tabernacle.

Aim.—To show that we must reverence God and all holy persons and things.

Introduction.—One or two questions on the last lesson.

Presentation : 1. God's Holy House and Holy Servants.—Moses stayed in that holy mountain forty days, and God told him all that He wished him to do. One thing made Moses specially glad—God said that He would be with the Israelites in their journeys, and they were to make Him a house where He would dwell. (Let the class describe the building of the Tabernacle; show model or picture.)

This Tent was holy, for it was God's house, and only those persons whom He chose might serve Him there; the rest of the people worshipped before the door of the enclosure. (Point it out.) God chose Aaron, the brother of Moses, to be the high-priest, and Aaron's sons to be the priests; they might come specially near to God, and enter the Holy Place, and offer sacrifices. Aaron the

high-priest might even enter the Holy of Holies once a year, where God's visible Presence dwelt in glory between the cherubim over the Ark. God also chose one of the families or tribes of Israel, the Levites, to be His special servants; they were not priests, but they ministered in the Tabernacle and carried it when they journeyed.

After God had explained everything to Moses, and the Tabernacle was made, the people started again on their journey towards the Promised Land. God had said that Moses was to be their leader, and they were to obey him in all things, for he represented God to them; and Aaron and his sons were to be their priests, who represented them to God.

2. The Men who did not reverence Holy Things.—Now Moses was leading the people because God had told him to do so, and Aaron and his sons were priests because God had chosen them; they did not think themselves greater or better than the rest of the people: they simply obeyed God because they were His servants.

But there were some men among the people who were jealous of them. A man named Core, and some of his friends, grumbled together and said: "What right have Aaron and his sons to be priests rather than we? All the people have equal rights. We are just as good as they are."

Besides this, two other men, Dathan and Abiron, grumbled together and said: "What right has Moses to be the chief man among us? He may think himself very important, but he is no better than we are, and he has not been able to bring us to the land of Chanaan yet." Then all these discontented men went together to Moses and Aaron and said: "Let . . . Lord" (v. 3). Then Moses was much distressed, for he knew how wicked it was of these men to be disrespectful to God's servants, for in so doing they were being rude to God. So Moses prayed to God and asked what he should do. Read verses 5-11 slowly and gravely, as Moses would speak them. Then

Moses sent for Dathan and Abiron to come and speak to him; perhaps he wanted to talk quietly with them instead of reproving them publicly; but they rudely answered that they would not come: they were not bound to obey him, for they were just as good as he was.

Then Moses prayed to God and asked Him to judge these men, Dathan and Abiron, who thought that they had just as much right to lead the people as Moses whom God had chosen, and Core and his friends who thought that they were just as much priests as God's ordained ministers.

It was arranged that in the morning they should all assemble before the holy Tabernacle, and then God would show whom He had chosen. In the morning everyone was there. Dathan and Abiron stood at the door of their tents, with their friends around them; *they* claimed the leadership of the people, and so they stood among the people; Core and his friends came forward in front of the Tabernacle with censers in their hands; *they* claimed an equal right to the priesthood with Aaron and his sons, so they stood boldly in front of God's house: at some distance from them, towards the other side of the tabernacle court, stood Moses and Aaron, Aaron holding his censer, the emblem of his office.

Then Moses called aloud to the congregation of Israel: "Come away from Core, Dathan, and Abiron, and watch what the Lord will do to them. If something new and strange and dreadful happens then you will know that it is God's punishment for their disrespect and irreverence."

And it came to pass that as soon as Moses had finished speaking the ground suddenly opened beneath the tents of Dathan and Abiron, and they disappeared into the great pit which yawned beneath them, and the earthquake ceased, and the ground closed up again; and as Core and his friends stood trembling with fright, their censers in their hands, the Lord sent fierce flames of fire among them and destroyed them all. Then the rest of

the Israelites were terrified and fled away. They knew that this dreadful punishment had been sent because these men had no respect and reverence for God, or for His holy house and holy servants.

Association.—Let the class review the lesson. With elder children explain that certain Protestant sects hold the views of Core, and the Russian Bolsheviki are followers of Dathan and Abiron.

Memory Work.—Cat. 189.

Expression Work.—Write or draw the story.

77.—Lesson Subject : The Ark among the Philistines.

References.—Exod. xxv. 10-22; 1 Kings iv. 1-12, vi. 1-20.

Apparatus.—A sketch or model of the Ark.

Aim.—To show that God demands reverence for Himself, and all that He hallows by His presence.

Note to the Teacher.—The Ark was an oblong chest made of acacia wood and overlaid with gold within and without. A rim of gold ran along the edges, and there were two gold rings on each side through which the carrying poles ran. Inside the Ark were the two tables of stone and “the golden pot that had manna, and the rod of Aaron that had blossomed” (Heb. ix. 4). The lid formed the mercy-seat, and also the altar on which the blood was sprinkled on the Day of Atonement. Two golden cherubim stood on the mercy-seat with outspread wings, and here the Shecinah rested. A sketch of the Ark can be quickly made with yellow chalk, and is quite effective.

Introduction.—A few questions on the Tabernacle, bringing out that it travelled with the Israelites on their journeys.

Introductory Presentation.—Show a sketch or model of the Ark, and discuss it with the class. Explain that it stood in the Holy of Holies, and was God’s throne, where He had promised that His presence should always rest. He Himself had given it a beautiful name, “The Mercy-

Seat"; He had promised to speak with His people there. Let the class say how the people would regard the Ark.

Presentation : 1. The Ark taken by the Philistines.—The Israelites had lived in the land of Chanaan for many years, but still they were often at war. (Ask for the names of some of their enemies, and the causes which led to their success.) Whenever the Israelites had neglected to worship and serve the Lord He allowed the Philistines to conquer them in battle. (Refer to that first battle with the Amalekites, only won by prayer.) Now the Israelites *had* behaved very badly of late, but instead of being sorry and asking God's forgiveness and help they just tried to fight the Philistines all by themselves. Of course the Philistines defeated them. When the Israelites saw that the battle was going against them they had what *they* thought was a brilliant idea—they sent and fetched the Ark of the Lord into the battle—as if the Presence of the Lord would help them when they were disobeying Him! And when the Ark came into the camp all the people shouted until the earth rang again; the Philistines heard the noise and wondered what it meant, and when they knew, they were afraid, and said: "God is come into the camp. Woe unto us! who shall deliver us out of the hands of these mighty gods? These are the gods that smote the Egyptians with all manner of plagues in the wilderness." But they added pluckily, "Be strong and quit yourselves like men, O ye Philistines, quit yourselves like men and fight!" So they fought and defeated the Israelites, and took the Ark of God.

2. The Ark among the Philistines.—When the Philistines captured the Ark they thought that it was because their god Dagon was stronger than the Lord, for they knew no better. Therefore, instead of treating the Ark with reverence, they put it in the temple of the idol Dagon, thinking that he had captured it, as one takes a prisoner in battle. Early next morning they went to the temple, and behold! Dagon lay on his face upon the ground before

the Ark of the Lord! They lifted him up and put him in his place again, thinking that it was an accident. But next morning Dagon had fallen down again, and this time his head and his hands were broken off. Then the Philistines were frightened, they could no longer believe that their idol was stronger than the God of Israel, Whose Ark they had taken in battle. Also, horrible sores broke out upon everyone in the town, until the people were terrified, and said: "The Ark of the God of Israel shall not abide with us, for His hand is sore upon us, and upon Dagon our god." So they sent the Ark away to another city, but here also sores broke out on the people, and they were frightened and sent it on again. In this way the Ark travelled through five Philistine cities, and wherever it came the people were terrified, for sores broke out on them, and countless field mice appeared and ate their crops, and that was a serious matter for them, because they depended upon their corn for their living; they were all farmers, and their god Dagon was supposed to be the god of farmers, who gave them good harvests. But now Dagon was broken, and his fields were overrun by mice, and the people were powerless, and quite certainly Dagon was powerless too.

3. The Ark sent back to the Israelites.—At last the Philistines called a meeting and said, "What shall we do with the Ark of the Lord?" and they decided to send it back again to the Israelites; but they said, "If we send it back we must send with it a present to this mighty God of the Israelites. We did not treat His Ark with respect and reverence: that is why these ills have befallen us; but if we give Him a present He will know that we are sorry, and perhaps He will take away the plague of mice and make us well again." Then they discussed what to give as a present, and they decided to make five golden models of the sores, and five golden mice, because the people of five cities had suffered from these things. So they made these jewels of gold, and put them in a

box. Then they took a new cart which had never been used, and two young cows which had never been made to work, and they harnessed the cows to the cart, and reverently placed the Ark upon it, and the golden jewels in the box beside it. "Now," they said, "we shall just see if the God of Israel is as powerful as we have supposed. If He is, He will work a miracle and make these heifers draw the Ark to the Israelites' land, but if not they will certainly go home again, for we have taken their calves from them and shut them up in the cow-shed: if they go back to them, as is natural, we shall know that our misfortunes were just ill-luck and had nothing to do with the Ark at all." Then they watched eagerly, and a wonderful thing came to pass, for the cows, lowing for their lost calves, drew the cart *away from home*, towards the town of Bethsames, in the land of Israel.

The cows walked on till they came to Bethsames, where men were harvesting. The reapers looked up, and behold, the Ark was coming! The cart entered the harvest-field, and stopped; and all the people hastened round it, rejoicing.

Then the men of Israel gave thanks to God. But some of the people forgot the reverence due to holy things, and they lifted up the covering of the Ark and looked in, thinking, "Here's a chance for us to see for ourselves what is there. It can't matter." But it did matter—they died.

Association.—Let the class review the three lessons on reverence, recalling the main points of each, summarise on B.B. and lead to some such conclusion as the following:

Generalisation.—We must reverence holy persons and things.

Application.—Let the class give examples of those persons and things to whom our reverence is due. The ideas underlying Cat. 185 and 186 might here be inculcated.

Memory Work.—Cat. 185, 186.

Expression Work.—Write or draw the story.

Print the generalisation.

Note to the Teacher.—The second meaning of this commandment (Cat. 190, 191) cannot be understood by children of this age, and is better taught in the next grade.

THIRD COMMANDMENT: TO KEEP THE RULES OF THE CHURCH.

Teacher's Thought.—"Obedience is better than sacrifices" (1 Kings xv. 22).

Note to the Teacher.—In this section the aim is not to teach fully the rules of the Church, but to show that the Church has rules, and that as such we are bound to obey them.

78.—Lesson Subject: 1. The Early Christians and the Rule of Worship.

Apparatus.—A picture of martyrs, preferably Doré's.

Aim.—To show how the early Christians kept the rule of worship, and to inspire the children with a desire to do the same.

Note to the Teacher.—The Roman Emperors persecuted the Christians because they were afraid of secret societies, the Empire was beginning to decay, and traitors were numerous. The Christians always kept the Mystery of the Mass a complete secret from any unbaptized person, and therefore this service specially roused the suspicions of the Emperors. The catacombs were subterranean burial-places outside the walls of Rome; no dead might be buried in the city. They were quite public places, containing private burial chambers belonging to different families. The Christians used them for worship, so in times of persecution the usual openings were blocked up and secret ones made.

Any small picture of a Roman god or Emperor can be quickly enlarged in mass-work on the B.B. (i.e., white chalk is laid on thickly, and the shadows picked out with a duster. It is very effective).

Introduction.—Ask when and to whom God gave the Ten Commandments, why (because they were God's special people), and to whom He gives His special rules to-day.

Presentation : 1. The Rules of the Early Christians.—When the Lord Jesus ascended into heaven He left His disciples on earth to carry on His work, and they taught people about Him. These people, when they believed in Christ and were baptized, were called "Christians," and they have been known by that name ever since. (Question this if preferred.)

The Christians kept all the rules which God gave to the Jews so long ago, and they kept them even better than the Jews did, because the Lord Jesus had explained just how God wished them to be kept. For instance, the Jews were told to "keep holy the Sabbath Day" (question on some of the Jewish observances—*e.g.*, the services of the synagogue, the sacrifices in the Temple), but the Christians kept the first day of the week instead of the seventh (ask why); and they had no Temple and no sacrifices such as the Jews had, for they had our Lord's own Holy Sacrifice instead, and, of course, they went to Mass *every* Sunday morning, and on weekdays too whenever they could.

But to go to Mass on Sunday morning *then* was not as easy as it is now. To begin with, there were no churches; the Christians met together in their friends' houses, and sometimes, when that was forbidden, in caves and holes in the ground.

Besides this, there was very little time on a Sunday for going to church, because Sunday then was an ordinary working day, not a holiday as we know it. The folk who made the laws were not Christians, and they did not care how hard their servants worked, and never thought of giving them a holiday one day a week; also Sunday meant nothing to them; they knew nothing about the Lord Jesus and cared less. As most of the Christians were poor, and

served heathen masters, matters were very difficult for them. There was God's rule of worship to be kept, but the heathen master to be served. (Let the class discuss the situation.) What they *did* was to get up very early in the morning and go to Mass before the working-time began. Then they worked hard all day, and met together to praise and thank God at night, when work was done. (Discuss the value of such a Sunday in God's sight; ask if those Christians would have worked on Sundays nowadays, for their own profit, rather than give the whole day to God if they could.)

2. The Troubles of the Early Christians.—Presently the Christians had greater difficulties still. The Emperor made a law that *no one* must be a Christian at all. It had come to his ears that they met in secret and would not allow any heathen person to be present at their meetings; of course this was because they could not let an unbaptized person come to Mass, to profane the Holy Mysteries, but the Emperor thought that it was because they were plotting against him: it was against the law of the land for secret meetings to be held. No one believed the Christians when they explained that they were doing no harm. They were always told: "Well, if you mean no harm, burn some incense before one of the gods, or before a statue of the Emperor, and promise not to worship Christ any more." When the Christians refused to offer incense to these images, or to stop worshipping the Lord, they were killed in many cruel ways. (Enlarge if liked.) But still those who were left continued to worship our Lord and to go to Mass whenever they could.

Illustration.—This is a true story of what happened to one young Christian girl, and there were many others who were treated just the same. The girl's name was Priscilla, but her friends called her Prisca—St. Prisca we call her now, and you can find her name among the saints of the Church. Her father was a rich and noble Roman gentleman, but the Emperor had ordered all Christians to be

killed, and nobody's life was safe. The Christians dared not hold services in their houses, so they used to go out of the town to the burial-places beyond the city walls—underground caves and tunnellings opening into underground rooms which were used as tombs. They are called the Catacombs, and can still be seen. Even now one is called the Catacomb of St. Priscilla. The usual entrance was blocked up and a secret entrance made, and here one would have thought that they could hear Mass in safety; but the Emperor heard that St. Prisca was a Christian, and sent for her. She was only a girl of thirteen, and perhaps he thought that he could easily frighten her into doing as he wished.

“I hear you are a Christian,” said the Emperor; “if that is so you must die; but if you will offer incense to this statue of the god — (so and so, show picture of Jove, Juno, Apollo, Diana, or an Emperor, etc.), and promise never to worship Christ any more, you shall go back to your friends in safety.”

St. Prisca looked at the statue and said: “That is no god at all, I shall not offer incense or pray to that. I am a Christian, and worship the Lord Christ, Who is God of all the world.”

Then the Emperor was very angry and ordered that St. Prisca should be beaten very cruelly and then imprisoned. But despite all this she felt very, very happy, and sang joyful hymns all night long, and her cell was filled with angels. The next day she was brought before the Emperor again, and again he urged her to worship idols instead of God, and once more she refused. Nothing would induce her to give up her faith. So she was beaten more cruelly than before, and then thrown to a lion; but the lion would not harm her, it crouched at her feet and licked them. Then she was cruelly tortured and finally beheaded—and all this was done because she, a girl of thirteen, persisted in keeping God's rules and worshipping Him in the holy services of the Church.

Application.—Ask if this rule is binding on us as well as on the early Christians. Discuss how much easier it is for us to keep it than for them. Ask how God makes His rules known to us (by the Church), and explain that the first rule of the Church is to keep Sunday and holy days holy by hearing Mass, and doing no work which we are not obliged to do, that we may have time for prayer and reading, etc.

Memory Work.—The Third Commandment is, “Remember that thou keep holy the Sabbath Day.” “By the Third Commandment we are commanded to keep the Sunday holy . . . by hearing Mass and resting from servile works . . . that we may have time and opportunity for prayer, going to the sacraments, hearing instructions, and reading good books.” Cat. 192, 193, 194, 195.

Expression Work.—Describe the troubles of the early Christians.

Write the story of St. Prisca.

Print the Third Commandment.

79.—Lesson Subject : 2. The Four Hebrew Boys and the Rule of Self-Denial.

Reference.—Daniel i.

Apparatus.—Pictures of Babylonian architecture, idols, etc. Map showing Palestine and Assyria.

Aim.—To show how the Hebrew boys kept the rule of self-denial, and to inspire the children to do the same.

Introduction.—Put up a large map showing Palestine and Assyria (it may be roughly drawn with coloured chalks on B.B.). Let a child come out of class and point to Palestine. Question the class briefly on the conquest of Chanaan or Palestine, and on the continual inroads by warlike tribes when the Israelites disobeyed God. Question this, failing a map.

Presentation : 1. The Hebrew Boys taken Captive.—The Israelites, or *Hebrews*, as their neighbours called them, lived in Chanaan for hundreds of years: things went well

with them when they obeyed God, and ill when they disobeyed. At last disobedience became so general that God was obliged to punish them severely. (Refer to the Flood.) In the same way God saw that He must clean out the country of Chanaan, so he allowed King Nabuchodonosor of Babylon (show on map) to come down on the Israelites with a great army, and conquer them and carry many of them away captive to Babylon. Among those taken captive were some who were God's true servants; they were suffering for the sins of other people, but God made things work out well for them.

Among these were four boys, named Daniel, Ananias, Misael, and Azarias: they loved their names because they all meant something about God—Daniel means "God is my judge"; Ananias, "Jehovah is gracious"; Misael, "Who is what God is?" Azarias, "Jehovah has helped." (Omit meaning of names if preferred.)

The long journey to Babylon was very interesting to Daniel and his friends. It took weeks and weeks, but at last they came to a wonderful country, quite different from their own. Their country was small and hilly, with tiny streams and few wide pastures: this country was very big and flat, with many broad rivers and beautiful cities and lovely gardens and wide fields. They were taken to a marvellous town full of marble palaces, and then they were given into the care of one of the king's servants, Asphenez.

2. The Hebrew Boys keep God's Rules.—One day the king said to Asphenez: "Choose out from among the captive boys those who are strong and handsome and clever, and see that they are well fed and well taught, and at the end of three years' training I will take the best of them into my service. So Asphenez went to look at the captive Hebrew boys, and he picked out Daniel and his friends at once, for they were handsome, and tall, and strong. "What is your name?" he asked Daniel. Daniel told him. "You shall be called Baltasar, you're a Baby-

lonian now, not a Hebrew, remember that!" "And your name?" he asked Ananias. Ananias told him. "You shall be called Sidrach." (Continue thus with the other two names.) For Asphenez did not want Daniel and his friends to be reminded of God any more, he wanted them to worship the Babylonian gods, and probably their new names meant something about these heathen gods. Then he said to the boys: "The king has specially commanded that you boys shall have rich meat and wine from his own table, and be taught by the wisest men in the land, so that you may grow up strong and wise and fit to be the king's special servants."

But Daniel was very much troubled when he heard this; he knew that it was one of God's special rules that Hebrew boys must *not* eat the kind of food which Nabuchodonosor would send them, however nice it might be, and he determined that he and his friends would not eat it, they would obey God rather than the king. So Daniel went to Asphenez and said to him: "Please allow us to have bread and vegetables and water instead of the rich food and wine from the king's table. It is one of God's rules that we must not eat such food, and we *must* obey God." Now Asphenez had become very fond of Daniel, so he was not angry, but answered him gently: "I dare not grant your request," he said, "because the king himself has given orders about your food, and if you have only the plain food for which you ask you will not look so well as the other boys, and the king will hold me responsible, and probably have me beheaded." Then Daniel went to the man who had charge of him and his friends, a man named Malasar, and he said: "I want you to try an experiment with me and my three friends—give us nothing but bread and vegetables and water for ten days, and give the other boys the food from the king's table, and then see which of us look the most strong and healthy. And if we look just as well on the plain food please let us have it always." Malasar was quite willing to do this, so Daniel and his

friends ate their plain food very happily, and never regretted the rich things which they had refused, for they preferred to keep God's rules rather than have nice things to eat.

3. The Hebrew Boys please God and please the King.—

At the end of ten days Malasar came to look at all the boys. One after another he examined them carefully, and he found that Daniel and his friends looked much the best. There was a brighter colour in their cheeks, and they were certainly stronger and handsomer and healthier than the others. It was evident that the plain food agreed with them. So they were allowed to eat only vegetable food and to drink water all the three years of their school time; and every year they grew stronger and stronger. They had learnt to control themselves, and to do what was right instead of just what they fancied. They worked hard, and learnt more every day. At the end of three years the king sent for all the boys and examined them, and he found that the wisest of all, as well as the strongest and handsomest, were Daniel, Ananias, Misael, and Azarias; so the king made them his own special servants, which meant great honour and riches for Daniel and his friends.

Association.—Compare Daniel's care to keep God's rules with that of Samson, letting the class point out the similarities, both in practice and result. Let the class again tell who are God's people now, and how He gives us our rules. Ask what rule of the Church we learnt last time.

Application.—Explain that God gives us rules to teach us self-control, and by the keeping of which we can show that we belong to Him—the Church's rules for fasting and abstinence. He does not ask us to go without things entirely, as He asked Samson and Daniel, but only to refuse them on certain days. We are proud to do so, and thus show under Whose banner we fight, and we have seen for ourselves what the result will be.

Memory Work.—Cat. 234.

Expression Work.—Draw or write the story.

80.—**Lesson Subject : David and the Rule of Confession of Sin.**

Reference.—2 Kings xxiv.

Apparatus.—A picture of an Eastern threshing-floor, oxen, yoke, and goad.

Aim.—To show how David kept the rule of confession of sin.

Introduction.—A few questions on the enemies of the Israelites, and how they only conquered them by God's help.

Presentation : 1. David's Sin.—Soon after the Israelites had settled down in the land of Chanaan God gave them a splendid soldier-king, King David. He fought many battles, and God helped him and gave him the victory. But one day David thought to himself: "I am a very strong king and have a great many soldiers, I am sure that I can win what battles I please. I will count my men and see how many I have." And David forgot that it was God Who helped him in the battles, and he *tried* to forget that God had specially told him that he *must not* count his people just to see how many there were and feel proud of them. But Joab, David's captain, remembered, and he tried to persuade the king not to number the people, but David would do so. He sent Joab and the other captains all through the country to number the people, and it took them over nine months. Then they came back to David and told him that there were 1,300,000 men in his kingdom.

2. David's Contrition.—But when Joab and the other captains returned, and told David that there were all these men ready to fight for him, he did not feel proud and joyful as he had expected to do. He suddenly remembered that he had deliberately disobeyed God, and he felt very, very unhappy.

3. David's Confession.—But David did more than just feel miserable. He knew that if you do wrong God expects

you to go and tell Him so at once, and say exactly what it is that you have done, and tell Him that you are sorry. So David said unto the Lord: "I have sinned very much in what I have done: but I pray Thee, O Lord, to take away the iniquity of Thy servant, because I have done very foolishly."

4. **David's Amendment.**—Next morning a holy prophet came to David with a message from the Lord. He said: "The Lord offers you three things as a choice of punishment for your sin. Which will you have—three years in which no corn grows and all the people are hungry, or three months in which your enemies defeat you in battle after battle, or three days in which the people die by an illness from the hand of the Lord?" And David answered: "It is very difficult to choose, but I would rather have the punishment straight from the hand of the Lord, for His mercies are very great." David knew that though he was sorry, yet he must still bear the punishment of his sin, and so he humbly accepted what the Lord sent him.

Then a dreadful disease came on the land, and thousands of people died; and David was very, very miserable: it was much worse to see his people die than to be ill himself, and he prayed very earnestly to God, saying: "I have sinned, I have done wickedly, punish me in some other way rather than let my people die." Then God saw that David was truly sorry and would do anything he could to undo the wrong that he had done; so He sent the prophet to tell him that he might offer a sacrifice for the people and that then no more should die. How glad David was to find that there was something which he could do! The sacrifice was to be offered on a high piece of ground overlooking Jerusalem, on the threshing-floor of Areuna. David, followed by his servants, set out at once for Areuna's threshing-floor. As he drew near he could see the chaff flying, and knew that Areuna was busy threshing. Two oxen, fastened together by a great wooden yoke (show

picture), were slowly treading out the corn, walking round and round in a circle. Meanwhile Areuna had caught sight of the king, and at once came to meet him. He bowed before David with his face to the ground, saying: "Wherefore is my lord the king come to his servant?" "To buy the threshing-floor of thee," David answered, "and build an altar to the Lord, that the plague, which rageth among the people, may cease." "Take it all," said Areuna eagerly; "here are the oxen for a sacrifice, and the waggon and yoke for wood." But David could not accept his princely generosity. "I must buy everything," he said. "I cannot offer unto the Lord my God that which doth cost me nothing." So David bought the piece of ground and the oxen and the farm implements for much money, and he built there an altar to the Lord, and offered sacrifices and prayed earnestly; and the Lord heard his prayers and the plague was stayed and no more people died.

Association.—Let the class notice that David felt contrition, made confession, and practised amendment. Let them recall other instances—*e.g.*, Zacheus and the Prodigal Son. Help them to see that this is God's rule for those who have sinned.

Application.—Ask if any of us are ever in David's case, and if so, what must we do. Explain that God knows how inclined we are to do wrong, and so the third commandment of the Church is that we must go to confession at least once a year. Explain that God makes very light and few *rules* for us, but, of course, He expects us to make our confession whenever we have done wrong, instantly, as David did.

Memory Work.—Cat. 240.

Expression Work.—Write or draw the story
Copy the oxen and yoke.

81.—Lesson Subject : Daniel and the Rule of Prayer.

Reference.—Daniel vi.

Apparatus.—A picture of Darius, seal in the British Museum (Case B), and of Daniel in the lion's den, preferably Briton Riviere's. A lump of clay or plasticine, and some kind of seal.

Aim.—To show how Daniel kept the rule of Prayer.

Introduction.—A few questions on Daniel and his three friends.

Presentation : 1. Daniel in Prosperity.—King Nabuchodonosor was a friend to Daniel all his life, he admired and respected him so much. At last he died, and his son Baltassar reigned in his stead, and *he* also admired and respected Daniel. Then a warrior-king from Persia came and conquered Baltassar and took his throne and country, and *he* too saw at once that Daniel was a good and clever man, and so he gave him a post of great honour in the kingdom, and intended to make him the chief man in the whole country. But this made the other princes very jealous; they did not like Daniel being set over them, and they tried to think of some way of getting him into trouble. At first they could think of none, for Daniel did his work so splendidly, and served King Darius so well, that it was useless to tell tales about him. At last they said to themselves: "We shall never get Daniel into trouble unless we can get the king to ask him to break his rules about serving his God; he'll never do that." Then they tried to think of a plan. Now one of Daniel's rules, which he kept most strictly, was to pray at his open window three times a day, looking towards Jerusalem where was God's holy Temple. It was the nearest that he could come to God's House, for which he hungered in this heathen land.

2. Daniel in Adversity.—This habit of Daniel gave his enemies an idea. They went to Darius and said: "O king, live for ever. We, thy servants who love thee, have

thought of a way to do thee honour. We beg thee to make a law that no one is to ask anything of God or man for thirty days, except only thee, O king; and whoever breaks this law shall be cast into a den of lions."

Darius thought it a matter of little importance: no Persian or Babylonian cared much whether he prayed or no, and it was quite customary to treat kings as if they were gods, their subjects were *very* respectful to them, for they could have them killed at any moment. So Darius signed the decree, and it became part of the law of the Medes and Persians, which could never be altered. And Daniel's enemies rejoiced greatly; they knew very well what they might expect of him. (Let the class discuss what Daniel would do.)

Presently Daniel heard of the decree, but, of course, he made no difference in his behaviour. His open window was his nearest approach to God's House, and of course he would not pray elsewhere for fear of danger to himself. He prayed there three times a day as usual.

Then the princes went to Darius and said: "Hast thou not made a law that no one must pray except to thee, O king, for thirty days?" "Yes, I did make that law," Darius admitted. Then they said: "This Daniel, this Hebrew living among us, pays no attention to thy law, O king, but goes on praying to his God three times a day, just the same."

Then Darius saw the whole plot, and he was filled with rage and grief to see how he had been tricked by these cunning men. He tried hard all day to think of a way to save Daniel, but there was no way, for when once the king had signed a decree it could not be altered, as those princes took care to remind him. Then the king sent for Daniel and said: "Thy God, Whom thou servest continually, He will deliver thee"—for that was Darius' only hope. So Daniel was thrown into the pit where the lions were kept, and a heavy stone was laid on the mouth of the den, and a lump of wet clay put on where the stone

and the wall met, and sealed with the king's seal (show picture) and the seal of the wicked princes, so that no one dare break the seal and let Daniel out. (Show method of sealing.) Then the king went sadly home to his palace. How he wished that he had never made that silly law! Of course a man like Daniel would rather die than break God's rules. Perhaps his God *might* save him, after all, but it seemed too much to expect, for the lions were hungry and fierce. Darius could neither eat nor sleep that night, and he could not bear the music and dancing which usually entertained him when sleepless. He spent the hours in torment.

3. Daniel's Deliverance.—Read or paraphrase verses 19-23 and show a picture of Daniel's answer to the king.

Then Darius knew for certain, what Daniel had known all along, that God takes care of those who serve Him and obey His rules. Read to the class verses 24-27.

Association.—Let the class discuss Daniel's love of prayer and his desire to get as near to God as possible. Let them think how he would have valued Christian privileges, and imagine with what joy he must have welcomed our Lord when He descended into Limbo, and how eager he would be to hear about Christ's new creation, the Catholic Church.

Application.—Lead the class to see how much we ought to value *our* privileges, especially when we know how Daniel valued his, which were so much less. Ask what is our greatest privilege (Holy Communion). One would think that no one need be *told* to come, but God leaves nothing to chance, and yet He makes His rules as light as possible, thinking of those people who may find it hard to keep them under difficult circumstances. So the fourth rule of the Church is that "we must receive the Blessed Sacrament at least once a year, about Easter time."

Memory Work.—Cat. 243.

Expression Work.—Write or draw the story.

Model the seal.

82.—Lesson Subject : The Widow's Mite and the Rule of Almsgiving.

References.—St. Mark xii. 41-44; St. Luke xxi. 1-4.

Apparatus.—A picture of the widow giving her alms, a photograph of a Gothic cathedral.

Aim.—To show that almsgiving is one of God's rules, and that the value of the gift is in the love of the giver.

Introduction.—A few questions on the almsboxes in church, and the purpose of each.

Presentation : The Widow's Mite.—The almsboxes in the Temple at Jerusalem were shaped like trumpets, they each bore the name of some charitable object, just as ours do, and they stood in the covered walks which ran round the Court of the Women. This part of the Temple was called the Treasury.

One day the Lord Jesus came into the Court of the Women and sat down near the Treasury. Many people were there, going up to one or other of the trumpets (there were thirteen of them) and pouring in their gifts. Some of the rich people gave a great deal, and took care that their gifts should be seen.

Among the crowd of richly dressed people our Lord saw a poor woman. He could see that she was a widow by her dress, and evidently very poor indeed. She went quietly up to a trumpet almsbox and dropped in two tiny coins, six of which are only equal to one of our farthings. It was the smallest gift which might be given to the Temple. Quietly as she put in her gift, and tiny as it was, the Lord knew all about it. He turned to His disciples and said: "This poor widow has put more into the Treasury than all those rich people, for they gave what they could well spare, but she gave all that she has in the world—all her living for the day."

Let the class read St. Mark xii. 41-44, and discuss the story, especially the relative value of the gifts and why valuable. Tell elder children that the coins were *perutahs*,

and that two *perutahs* made a *quadrans*, and ninety-six *quadrans* made a *denar*, which was worth about sevenpence.

Illustration.—(See *The Child's Book of Saints*.)

Bishop Evrard stood looking at the beautiful cathedral which he had built (show picture). It was almost finished, and his heart was filled with pride and joy. "Surely in all the world," he thought, "there is no more beautiful house of God than this which I have built with such great outlay of time and money." In the glorious west front there were many statues of kings and queens with crowns and sceptres, but the niche over the great doorway was empty, for the Bishop meant to put there a statue of himself, that in after ages people might remember him as the builder of the cathedral.

That night the Bishop had a strange dream. A mighty angel came to his bedside and bade him rise and follow. "Come," he said, "and I will show you some of those who have helped to build the cathedral, and who in God's sight have helped more towards it than you." Then the angel led him past the cathedral and down the steep streets into the country roads beyond the town.

Out in the fields, on the rough road, stood two great white oxen harnessed to a huge block of stone; they were dragging it up to the cathedral to be used in the building, and were resting before starting on the long, steep hill. "Look," said the angel, and the Bishop saw a little blue-winged bird which perched on the yoke of the oxen and sang such a sweet song that it soothed them, and they ceased to blow stormily through their nostrils and drew long, quiet breaths instead.

"Look again," said the angel, and the Bishop saw a little girl come out from a hut by the roadside with a bundle of hay in her arms; she came to the oxen and fed them in turn with her hay, then she softly stroked their black noses and laid her face against their white cheeks. Presently the driver got up and called to his cattle, and

the great beasts, rested now, strained against the traces, and the big block of stone moved on.

Then the Bishop understood that these who worked for love and not for reward were more pleasing to God than himself, and he sorrowed for his sin and pride and selfishness, and his tears awoke him. Next morning he sent for the chief sculptor and ordered that a statue of a little child bearing wisps of hay should be put in the niche reserved for himself, and that two great stone oxen should be put on the cathedral tower. And he ordered that he himself, when he died, should be buried before the church door, beneath the feet of those who came to worship God.

Association.—Let the class compare the little child's offering with that of the poor widow, leading them to see that God values a gift by the love of the giver. Then compare with David and his purchase of the threshing-floor, bringing out that a gift must cost us something to be of value.

Application.—Let the class tell how we can nowadays give gifts to God's house, help to build His sanctuaries, offer sacrifices like David—*e.g.*, by giving alms to His Church, helping to support His priests, etc.

Memory Work.—Cat. 245, 200.

Expression Work.—Describe the sort of gift which God values.

Write or draw one of the stories.

Work out the value of a *perutah*.

83.—Lesson Subject : 6. Tobias and the Rules for Marriage.

Reference.—Tobias iii.-xii.

Aim.—To show that God has rules for marriage.

Introduction.—Ask the class what it means when they see carriages driving through the streets with white favours on the horses and whips. Question on any wedding they have seen. Explain how serious a matter marriage is: almost like the creation of another Adam and Eve—*i.e.*,

another *home* begun, another *family* made. Remind the class of God's care in preparing everything so beautifully for Adam and Eve. Ask if they think that He has rules for marriage, or if people can do just as they like about it. Say the lesson will show.

Presentation : 1. **Sara's Troubles.**—Sara was very troubled. One of the maids was very careless and had neglected her work shamefully. Sara reproved her sharply, and to her horror the maid turned on her and said insolently: "What right have you to reprove me, you murderer of your husbands? Perhaps you will try to kill me also as you have already killed seven men?" And Sara felt quite crushed by the maid's insolence, and she went up to her room and stayed there for three days and nights without touching food, for the worst of it was that what the maid said was *true*, or almost true. Sara, who was very beautiful, had been married seven times, and on her marriage night a devil killed her husband. It was terrible for Sara and for her father and mother. They all felt that she must never marry again. There, in her quiet room, Sara told all her troubles to God, and trusted that He would help her Who alone could.

2. **Sara's Knight.**—Far away from Sara's home an old man, Tobias, was asking God's help also. So many troubles had come upon him that he prayed for death, feeling that there was no more happiness for him on earth. He thought that God was about to answer his prayer, and so he wanted to make provision for his wife and son, the young Tobias; then he suddenly remembered that a sum of money was owing to him, and he determined to send his son to fetch it, for he himself was blind. So he called his son and gave him directions for the journey, for he had a long way to go, and therefore he told him to find a guide. Then the young Tobias went out to look for a guide, and he found a splendidly handsome young man, ready dressed for travel, and he talked with him and found that he knew the way to the town of Rages

in Ecbatana. So Tobias brought him to his father, and it was arranged that they should go together. The guide gave his name as Azarias.

So Tobias and his guide and his dog started on their journey, and at night they reached the banks of the Tigris, and there they camped. Tobias went down to bathe in the river, and as he stepped in a huge fish leapt at him with gnashing jaws. Tobias had never seen its like, and he cried in terror: "Sir, he cometh upon me!" "Catch him by the gills!" called the guide, and Tobias did so and flung it on the bank, where it lay gasping. Then the guide directed him to remove the entrails of the fish and save the heart and gall and liver, for they were valuable medicines; and they roasted the fish and feasted upon it, and salted down the rest for provision on the journey. "Of what use are the entrails?" asked Tobias. "If you put a piece of them upon hot coals the smoke will drive away all kinds of devils," answered the guide, "and the gall is good for anointing the eyes."

As they drew near to Rages Tobias asked where they should lodge. "In Raguel's house," answered the guide; "he is a relative of yours, and it is really your duty to marry his daughter Sara." "I should be afraid to do that," Tobias answered, "for I have heard that she has had seven husbands already, and they all died. A devil kills them, they say." "This is why the devil kills them," the guide explained. "They think only about themselves, and pay no attention to God's rules for marriage. Marriage is not an affair in which you simply please yourself. If you obey God's rules you will be quite safe." And he told Tobias exactly what to do.

3. **The Marriage of Sara and Tobias.**—Raguel received them with delight; he was very hospitable, and the sight of guests cheered him up and took his mind from his trouble about Sara. As he looked at Tobias he turned to his wife and remarked: "How like my cousin is this young man." Then he asked where they came from, and his joy was

very great when he learnt that Tobias was actually the son of his cousin. Raguel prepared a great feast, but Tobias said he had a request to make before he could eat or drink: might he marry Sara? Raguel did not know what to say; he would like Tobias to marry her, but he was afraid that he might go the way of the other seven. As he hesitated, the guide said: "Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife: therefore another could not have her." Continue in the words of Tobias vii. 13-17.

4. Sara and Tobias keep God's Rules.—Then Sara's mother prepared the bridal chamber, and brought her daughter there, and kissed her, and left her, weeping. Soon after Tobias went up too, leaving the old people in great anxiety.

There was a brazier of hot coals in the room, to warm it, and first of all Tobias laid a piece of the fish's liver upon it. He knew that the smoke would drive away the devil. Then he and Sara arose and prayed earnestly together that they might be God's true servants and that He would bless their marriage, as He had blessed Adam and Eve. Then they both lay down and slept.

In the cold early dawn poor old Raguel called his servants and crept down with them to the garden and digged a grave; he expected to find Tobias dead. Then he went back to his wife and (use words of viii. 14-16).

So Tobias returned to his old blind father, not only with the money for which he had been sent, and which the guide fetched for him while he was on his honeymoon, but also with a rich and beautiful wife. And following the guide's advice he anointed his father's eyes with the gall of the fish, and his sight was restored. Then Tobias and his father called the guide and offered him the half of their fortune, because it was through his wisdom and kindness that it had come to them; but he refused it, explaining gently that he was no other than the angel

Raphael who had been sent by God to help them in answer to the prayers of Sara and Tobias.

Association.—Let the class repeat the Third Commandment; and then ask for the six rules by which the Church explains it—i.e., we shall keep Sunday holy if we (1) hear Mass and do no unnecessary work, having prepared for Sunday by (2) fasting or abstinence, and (3) confession, and taking the opportunity of (4) receiving the Blessed Sacrament, and (5) contributing to the support of our pastors; and (6) the married will also keep Sunday holy by putting God first.

Memory Work.—Cat. 229.

Expression Work.—Write or draw one or more incidents in the story of Tobias.

FOURTH COMMANDMENT: TO BE DUTIFUL TO THOSE IN AUTHORITY.

Teacher's Thought.—"Honour all men" (1 Pet. ii. 17).

84.—Lesson Subject: David as a Dutiful Son.

References.—1 Kings xvii. 12-16, 34, 35; Ps. xxii.

Apparatus.—A picture of David as a shepherd, and models of a sheepfold and a sling.

Aim.—To show David as a dutiful son.

Introduction.—Question the class on what they know of David.

Presentation: 1. How David helped his Father.—We are going to see what David did as a boy: folks in Palestine live much the same now as they did then, they even dress the same, so we have a very good idea of David's daily life.

Tell how he lived with his old father Jesse at Bethlehem. His three big brothers were in the army—probably David longed to go too, but there was no one else to keep the sheep, and sheep were probably the larger part of Jesse's wealth. Show a picture or model of a sling, tell how it answers the purpose of a dog, which is never used in

the East; the shepherd slings a stone in front of a sheep and so turns it; by this means he can stop runaway sheep and kill wild beasts. Eastern shepherds become very skilled in the use of the sling as a weapon of defence.

2. A Day in David's Life.—Show a model of an Eastern sheepfold. This is an open yard with a shelter at one end. It is built of stones loosely piled together (like our North Country walls), with branches of thorn bushes on the top to keep off wild beasts. There is only one door (St. John x. 1). Similar sheepfolds are used in Wales.

Tell how the shepherd and his sheep spent the night in the fold, which formed a protection against wild beasts. In the morning the shepherd called his sheep to follow him, and led them out in search of pasturage, for there are no fenced fields in Palestine. Picture David leading out his sheep. It was very necessary that he should go before them, for there were dangers everywhere; the very paths might be unsafe; some led to steep cliffs over which the sheep might fall, some to difficult places from which they could never find their way back, so David had to know the country well. Then, the sheep might not eat till he had thoroughly examined the ground, for in some parts there were poisonous weeds among the grass; he probably looked over the feeding-places when the sheep were folded for the night. Sometimes in a good patch of grass David would find small holes, he knew what that meant—vipers; and if they were not driven off they would bite the sheep's noses and kill them. So he would take some fat and put it in the holes and set light to it, and the smell would drive away the snakes.

Sometimes the best feeding-ground was close up under the rocks, and in those rocks were caves where jackals, wolves, hyenas, and even tigers and lions lived, which would spring out upon the grazing sheep if something were not done to prevent them. David would go up all alone to these dens and roll huge stones to the mouths of them so that the wild beasts could not get out. And

if he encountered one he would tackle it with his long knife. He carried a stout stick or club with him, too—his “rod”—as well as his “staff,” or crook, and with this he not infrequently killed a wild beast if it attacked his flock.

Then the sheep needed water as well as food, and that meant more care. From April onwards there is no rain until the autumn, and so the water is carefully stored in wells with a big stone on the top; and there the shepherd must lead his sheep to water them. But in the rainy season the brooks are flooded and the streams are very swift, and the sheep are in frequent danger of being drowned. In the heat of the day, as the flock rested by the well, David would take out his harp and sing to it. (Ask the class what he would sing.)

Sometimes David would be obliged to lead his sheep through some dark, gloomy valley, where robbers or wild beasts might be lurking, and then he would call “Ta-a-a-a, ho-o-o,” and the sheep would hurry to him and keep close beside him until the danger was past.

Then at the end of the day David would lead his sheep to the fold, and then comes the “rodding of the sheep.” The shepherd stands at the door of the fold so that a sheep can only pass him when he half turns to let it in (St. John x. 7). As he does so he stops it with his rod and examines it all over; he has a horn filled with olive oil and a flask of cedar tar, and when he finds a bruised knee or a scratched side he anoints it with the tar, and when he finds a sheep utterly tired out he bathes its face with oil, and dips his big two-handled cup into water and gives it to drink. So he tends each one carefully, folds them for the night, and, wrapped in his shepherd’s cloak, sleeps with his flock till morning.

3. How David saved his Father’s Sheep.—One day when David was keeping the sheep he saw a sudden movement among them as if they were all terrified, and hurrying up he found a lion making off with a lamb in his mouth. David could not let one of his father’s sheep be lost, so

he rushed straight at the lion, hit him on the head, and took the lamb out of his mouth. The lion was so surprised at the suddenness of the attack that he let go, but the next instant, finding that he had lost his prey, he turned savagely on David. But David caught him by the long hair on his chin, so that he could not seize him in his jaws, and then gave him another blow with his heavy club and killed him.

On another day a bear stole a lamb, and David went after that and killed it as he had done the lion.

Association.—Ask the class if they know a psalm which tells about the shepherd's life. Let them find and read Ps. xxii. Explain that David wrote it.

Memory Work.—Cat. 196, 197, 199.

Expression Work.—Write: how David helped his father. Write or draw his adventures as a shepherd.

Draw or model one of the models.

85.—Lesson Subject : David as a Dutiful Servant of the King.

References.—1 Kings xvii. 17 to xviii. 1-16.

Apparatus.—A picture of David and Goliath, and of the soldier at Pompeii.

Aim.—To show David as a dutiful subject.

Introduction.—Question on whom David served in the last lesson. Show a picture of the fight with Goliath and ask whom he served then. If well known to the children let them tell the story, and discuss it, showing that David was fighting for his God, his king, and his country. If not well known to the children make this Presentation 1.

Presentation : 1. David serves as a Courtier.—When Saul saw David go forth to fight Goliath he asked Abner his captain: "Whose son is that youth?" And Abner replied, "I cannot tell, O king." So when David returned from slaying Goliath Abner took him to the king, and Saul asked: "Whose son art thou?" And David answered, "I am the son of thy servant Jesse of Bethlehem." And

whilst he stood there, so gallant and so tall, Jonathan the prince looked at him and loved him, and they became the closest friends. Saul wished him to remain at the palace as a courtier; and Jonathan took David and clothed him in his own court robe, complete with sword and bow and girdle, and they swore to be true friends always.

Now Saul sometimes suffered from a strange illness which made him silent and sad, and when this came upon him nothing did him any good but the sound of David's harp. So whenever the king felt ill he sent for David, who played and sang to him until the sad mood passed away. But here in the court David was in far greater danger than when he fought with the lions and bears of his shepherd days, for when Saul was in this strange mood he often felt a furious hatred of David and would fling a spear or javelin at him as he played, meaning to kill him. In spite of this David remained at court, and played whenever Saul had need of him; and God guarded David so that the spear always missed him.

2. David serves as a Soldier.—All this time, too, David served his king as a soldier. He became a captain in the army and led his men to battle against the Philistines. He loved that, for not only was he fighting the king's enemies, but he was fighting God's enemies as well. He was a splendid soldier and won many battles. When he returned home after a victory the women would go out to meet him, singing:

Saul hath slain his thousands,
And David his ten thousands!

But this made Saul more and more angry. He meant to kill David one day; yet David would not leave the court and go home to Bethlehem or away to another country, though he knew his danger full well; but as long as his king needed him he felt it his duty to serve him, and this he continued to do, in the camp and in the court.

Illustration.—Show a picture of the soldier at Pompeii, or describe it.

This soldier was on guard one night when he suddenly heard a dreadful sound. He knew well what it meant. The ground shook beneath him, the houses began to rock and fall, hot clouds of ashes fell around him, and people ran for their lives; for the neighbouring mountain, Vesuvius, was sending up fire and molten rock from its burning centre, and this was pouring down in a river of fire on the town where the soldier stood on guard. The only chance of safety lay in flight. But this soldier was on guard, and it was his duty to remain there until his commanding officer gave him leave to go; but that officer never came—he was probably killed or in flight, and so the soldier stayed at his post until the stream of molten lava overwhelmed him. Hundreds of years later, when Pompeii was excavated, his body was found—on guard.

Association.—Let the class recall how David first showed himself a dutiful son and then how he proved himself a dutiful subject.

Application.—Make a practical application of duty to parents, or patriotism, according to circumstances.

Memory Work.—Cat. 198, 203.

Expression Work.—Describe how David or the soldier at Pompeii showed his loyalty.

Draw one of the incidents.

Print the Fourth Commandment.

FIFTH COMMANDMENT: TO BE KIND TO OTHERS.

Teacher's Thought.—“ All things therefore whatsoever you would that men should do to you, do you also to them ” (St. Matt. vii. 12).

86.—Lesson Subject : David as a Gallant Enemy.

References.—1 Kings xix. 1-10, xx., xxii. 2, xxiii. 15-28, xxiv. xxvi.

Apparatus.—A picture of the farewell of David and Jonathan. B.B. coloured chalks, for battle plans.

Aim.—To show the generosity and nobility of David's character so that the class may wish to imitate it.

Introduction.—Question on David's success as a soldier and Saul's growing hatred.

Presentation : 1. **David leaves Saul's Court.**—Let the class recall the women's greeting to David after his victories; tell how Saul's jealousy at last reached such a pitch that he openly made plans to kill David and the latter was obliged to leave the court. Describe the incidents of chapter xx. vividly, and show picture. Tell how David sought refuge in the mountains and was joined there by about 400 men.

2. **David pursued by Saul.**—Tell how Saul took his army and went to hunt for David; sometimes he nearly caught him, but David always just managed to escape. One day, however, David was on one side of a mountain and Saul on the other (xxiii. 24-28)—draw the mountain on the B.B. and indicate Ziph and Maon—and he would probably have been captured that time had not a messenger come in haste to tell Saul that the Philistines were invading the country again, so Saul had to leave off pursuing David and go to fight the Philistines.

3. **David spares Saul's Life (First Time).**—Tell how Saul at once continued his pursuit of David when he had defeated the Philistines. Narrate the incidents of chapter xxiv. very graphically. Show on B.B. the positions of Saul and of David and his men in the cave. Emphasise the generosity of David's action. Use the Bible words, but shorten the speeches.

4. **David spares Saul's Life the Second Time.**—Tell how Saul still continued his pursuit of David, hunting him from place to place and trying his best to kill him. Question as to what David may be expected to do if Saul falls into his hands again. Narrate the incidents of chapter xxvi. very graphically, shortening the speeches, draw the positions of places and people on B.B.

End on this dramatic note unless the class inquires

what happened at last; in that case tell briefly that Saul was killed in battle with the Philistines and David became king.

Association.—Let the class discuss the lesson and say which of David's actions they most admire.

Memory Work.—Cat. 205, 206.

Expression Work.—Draw one of the incidents of the lesson.

Write the finest thing which David did.

Print the Fifth Commandment.

87.—Lesson Subject : Christ with His Friends and Enemies.

References.—St. Matt. viii. 1-4; St. Mark vi. 31-44; St. Luke xxii. 47-51, xxiii. 33, 34, x. 25-37.

Apparatus.—Any pictures of the stories, B.B. sketches.

Aim.—To show Christ's kindness to all.

Introduction.—A few questions on the last lesson, bringing out the magnanimity of David's actions.

Presentation : 1. Christ and the Leper.—To-day we will see how Christ the Son of David treated both friends and enemies. (Draw the rough outline of an Eastern city on B.B., with cross-roads in the foreground and a few palm-trees.) Just outside this town there sits a poor man. He is suffering from a dreadful disease and is quite unable to work, so he sits there to beg help from passers-by. Presently some men with a camel come out of the town gate (point to board), but when they see the man they stop as if frightened, pulling up the camel with a jerk, and then they make a wide circuit round the beggar. He knows why. He is a leper, and no one will come near him or touch him lest they should catch his dreadful disease, which no doctor can cure. So all through the day people pass at a distance from him, the more charitable putting food or money for him to fetch. But presently he sees several men walking together; they have kind faces,

and they are listening intently to One Who walks with them—a Man with the most wonderful and beautiful face that the poor leper has ever seen. The leper knows that it must be the Prophet, Jesus of Nazareth, and so he runs to Him and falls down at His feet in worship, saying: “Lord, if Thou wilt, Thou canst make me clean.” And though the Lord knows all about that dreadful disease, *He* will not turn away from the poor man, but putting forth His hand He touches him, saying: “I will, be thou clean.” And straightway his leprosy was cleansed.

2. Christ and the Five Thousand.—(Draw Lake, mountains, fishing-boat, etc.) The Lord Jesus and His disciples had been working hard and were very tired; they wanted to rest and talk quietly together, but the people thronged around them. So they left the crowd on this side of the Lake and sailed across to the other side, but when they arrived there were the people all waiting for them. They had hurried round the Lake on foot, guessing where they had gone. Let the class tell what the Lord Jesus did.

3. Christ and His Enemies.—The Lord Jesus is waiting in the Garden of Gethsemane, knowing all that is about to happen. Lights shine through the trees, loud voices are heard, and the high-priest’s servants come with swords and clubs and ropes to seize the Lord Jesus and take Him away.

Judas, one of His own disciples, comes up and kisses Him, that His enemies may know which is He; but all He says is: “Judas, betrayest thou the Son of man with a kiss?” Then the servants seize Him and bind His hands; but St. Peter draws his sword and strikes one of them, cutting off his ear, and the Lord Jesus at once asks that His hands may be loosed a little so that He may reach the wound, and He touches his ear and heals him.

After the false witness, the scourging, the hooting and the jeers of His enemies, the Lord is at last dragged to Calvary, and there crucified. “Then said Jesus: ‘Father, forgive them, for they know not what they do.’”

Association.—Let the class recapitulate these incidents, noticing our Lord's treatment of the different people.

Application.—Say that Christ has given us a rule to guide our behaviour to others; let the children find and read St. Matt. vii. 12 (first half).

Memory Work.—Cat. 207, 208.

Expression Work.—Describe some of the ways in which our Lord was kind to others.

Write: "How we must keep the Fifth Commandment."

Print Christ's rule.

88.—Lesson Subject : St Hugh and his Swan.

References.—Gen. ii. 19, 20; Isa. xi. 6-9.

Apparatus.—Pictures of St. Hugh and of Lincoln Cathedral.

Aim.—To teach kindness to animals.

Introduction.—Let the children find and read Gen. ii. 19, 20, down to "field." By a few questions on our present wild animals lead them to see that a different relationship existed in Eden between man and the animal world from that which exists now. Draw from the class that the wild creatures were all friendly with man then, but they are not so now; then let them find and read Isa. xi. 6-9 to see how it will be on the New Earth which God will make for the pure and holy, into which sin can never enter. Let the children discuss the passage, and tell them that we will now see how one of God's great saints regarded animals.

Presentation : 1. St. Hugh as a Boy.—In a great castle in France, eight hundred years ago, there was born a little boy who was christened Hugh. His father was rich and noble, and he gave his little son all that could make him happy. But a great sorrow fell on them: the mother died, and the father could not bear the castle without her, so he went to a monastery near by, taking Hugh with him, to be brought up for "the warfare of God." Little Hugh

never played with the other boys in the monastery school. "Let them alone," his father used to say, "study is better suited to you." So Hugh studied with all his might and main, and grew very learned.

2. **St. Hugh as a Monk.**—Hugh grew up into a splendid young man, and he desired above all things to be a priest; so he was ordained and became a Carthusian monk in a monastery high up in the mountains. The monks lived a very austere life, fasting much, and never speaking to each other, living alone, each in his little cell. But for Hugh there were friends and companions with whom he might speak and yet keep his rule. He had always loved birds and beasts, and they knew it and loved him in return. When he sat down to supper his friends the birds would come hopping in, ready to share his meal; and the squirrels would scamper down from the trees and make themselves quite at home in his room, even whisking the food from his plate. Wherever he lived the wild creatures became his friends.

3. **St. Hugh as a Bishop.**—One day the prior of Hugh's monastery received a letter from King Henry II. of England asking for a good monk to take charge of a monastery. "We must send our best," said the prior, and everyone knew that meant that Hugh must go; indeed, the king had asked specially that Hugh might be sent. He was strong and steadfast as the mountains among which he lived, fearless and brave as a lion, and yet so gentle that all weak and helpless creatures loved and trusted him. So St. Hugh came to England, and the king soon found that here was a man who was quite fearless, even of kings; for when he did wrong St. Hugh told him of it and made him amend his ways.

After a time St. Hugh was made Bishop of Lincoln, and to-day we can see the beautiful cathedral which he began to build. He built the "angel choir," so called from the angels' heads carved on the pillars (show picture). Lincoln is a large city, and so the Bishop, who loved

solitude, lived in a country house near by. There was a lake in the grounds, and one day a splendid wild swan swooped down on it and killed or drove off all the tame ones, and then sounded a shrill cry of triumph. The servants knew how the Bishop loved wild creatures, and they managed to get the swan up to the palace; St. Hugh at once made friends with it, and coaxed it to eat bread from his hand, and the creature became devoted to him from that moment. It followed him everywhere, and even slept in his room. The servants dare not go near the bed when St. Hugh was asleep, for the great bird would raise its huge wings in defence and hiss fiercely. It would never let anyone but Hugh touch it, but it would nestle its head up his sleeve, and fondle him with queer loving cries. When the Bishop was away from Stow the swan never entered the palace, but it seemed to know when he was expected, and as soon as luggage carts and servants began to arrive it would leave the lake and go striding up to the house. When it heard its master's voice it would run to him and follow him about all the time he remained at Stow. But when St. Hugh came to Lincoln for the last time, just before his death, the swan seemed to know what was coming, and would not go near him, but hid in the reeds, drooping and ill, broken-hearted at losing its beloved master.

Association.—Let the class recapitulate as follows: Man and animals friendly in Eden before the Fall; man and animals now unfriendly as a general rule; man and animals friendly again in the coming sinless world. Then ask how Hugh behaved with the wild creatures, what sort of person he was, and therefore what kind of person it is who loves animals and whom animals love. Lead the class to see that it is sin which has spoilt the relationship between man and the animal world, a relationship which the saints almost always renew. Ask for, or give other instances—*e.g.*, St. Jerome and his lion, St. Cuthbert and his eagle, St. Bridget, St. Francis, etc.

Application.—Lead the class to form a practical resolution to be kind to animals.

Memory Work.—

He prayeth best who loveth best
All things both great and small,
For the dear God Who loveth us
He made and loved them all.

The Ancient Mariner.

Expression Work.—Write or draw the story.

Describe one of the marks of a saint.

Print the verse.

SIXTH COMMANDMENT: TO BE PURE IN HEART.

Teacher's Thought.—“ Blessed are the clean of heart, for they shall see God ” (St. Matt. v. 8).

89.—Lesson Subject : Sir Galahad.

Reference.—Tennyson's *Holy Grail*.

Apparatus.—A copy of Watts' picture of Sir Galahad.

Aim.—To show something of what it means to be pure in heart.

Introduction.—Question on any old castle in the neighbourhood, or show a picture of one and let the children talk about it. Tell them that kings, or knights, as the case may be, lived there long ago.

Presentation : 1. Sir Galahad at Arthur's Court.—Years and years ago there lived a great king named Arthur. All the young and splendid men of the kingdom came to his court to serve him, and when they proved gentle and brave he knighted them, and sent them forth to assist all who needed help—to rescue fair ladies from cruel robbers, to kill wild beasts, to fight battles.

One day there came to the court a very handsome youth named Galahad. When he had been proved worthy, King Arthur knighted him by striking him lightly with the blade of his sword as he knelt before him, saying, “ Arise, Sir

Galahad! I dub thee knight." And he added, "God make thee good as thou art beautiful." Sir Galahad was a brave soldier and a splendid horseman. He loved to fight for his king, and he delighted in the mimic battles of the knights—the tourneys—in which he was often victor. He always wore white armour and rode a white horse.

One day, as the knights sat in hall, Sir Percival began to tell a wondrous tale. Galahad listened eagerly.

"My sister, a nun, has seen the Holy Grail," said the knight.

"The Holy Grail; what is it?" asked the others.

"A holy man, her confessor, told her of it, and ever since she has prayed and fasted so that she might see it. It is the holy cup which our Lord used at the Last Supper. After the Resurrection it was brought to England by St. Joseph of Arimathea, and all who saw it were healed at once of all their ills. But men grew so wicked that they were no longer fit to see it, so the angels carried it away to heaven. My sister prayed continually that it might come again and heal the world of all its wickedness; and one day, as she prayed, she heard the sound of heavenly music, and a beam of silver light shone across her cell, and down the long beam stole the Holy Grail, rose-red, shedding a lovely glimmer through the room. It slowly passed, but she will pray, and all we knights must pray, that it may come again and all the world be healed."

Sir Galahad's eyes grew bright as he listened, and from that moment he wanted to find the Holy Grail more than anything else in the world.

2. **Sir Galahad seeks the Holy Grail.**—The knights were again sitting in the great hall of the castle. At one end of the hall stood a magic chair, made by the wizard Merlin, in which no one ever sat lest evil should befall him; but on this night Sir Galahad would sit down in Merlin's chair. Then there came a sudden noise of thunder, of roaring wind and cracking roof, and as the knights looked up, startled, they saw a beam of light seven times brighter

than the sun, and down the long beam came the Holy Grail, all covered with a shining cloud, "And none might see who bare it, and it passed. And every knight beheld his fellow's face as in a glory, and all the knights arose and stared each at the other like dumb men." Then they all said with one accord: "Because we did not see it clearly we must go in search of it." And when the king came in they told him what they meant to do, but he answered: "You did not see it and you are not called to follow it, if you go you will leave your work undone." And then Sir Galahad spoke: "But I, Sir Arthur, saw the Holy Grail! I saw the Holy Grail and heard a cry—'O Galahad, and O Galahad, follow me.'" "Ah, Galahad, Galahad," said the king, "God has called *you* to follow and to find this Holy Thing, for you are pure in heart, and the pure in heart shall see God."

So Sir Galahad made ready to go upon the quest, and a great tourney was held in his honour before he left, and such was the strength given him by the vision that he overthrew all who came against him.

Then he rode forth upon his search. And when he came into fierce heathen lands he fought against his enemies and conquered them, and overthrew all wicked men and wicked ways, and helped the poor and such as were in any need; and all the time the Holy Grail was with him: "Fainter by day, but always in the night blood-red, and sliding down the blackened marsh blood-red, and on the naked mountain top blood-red, and in the sleeping mere below blood-red."

3. **Sir Galahad finds the Holy Grail.**—At last Sir Galahad came to a little lonely church, and he tied up his war-horse, and leant his lance against the doorpost, and entered. There he found a friend, one of Arthur's knights, no less than Sir Percival, whose sister had seen the Grail. Side by side they knelt while the priest said Mass, and there upon the altar Sir Galahad saw the Grail. Then they went out together into the sweet morning air, and he told

his friend that One had called him and he must go. So they went both together.

They climbed a grim, steep hill. Old rotten trunks scarred the ground, and the lightnings played around them, making Sir Galahad's silver armour gleam and gloom, and setting fire to those old, old trees. Down the hill they went, and at its foot there stretched a great black swamp of an evil smell, over which a bridge of many piers led straight to the far shining sea. And Galahad sprang upon this bridge and passed swiftly over it, and as he passed it burst into flames behind him, whilst the thunder roared overhead. But Sir Galahad reached the sea, where a boat awaited him, and his watching friend could see him sailing over the sea, "while o'er his head the holy Vessel hung, redder than any rose." Swiftly went the boat, till it was no more than a shining speck, making straight for the Holy City which shone upon the farther shore, whither Sir Galahad was summoned that his Master might crown him king.

4. The Knights who never found the Holy Grail.—But most of the knights never found the Holy Grail, for they did not seek it as Sir Galahad did, with a pure heart. One lingered in a castle by the way, where fair maidens crowned him with flowers and he slept the daytime through; and one thought all the while of a secret sin which he would not give up; and one spent his time in frivolous and foolish games and dances and forgot all about the quest. So these never found the Holy Grail, which could only be seen by those who loved God above all things, and did not *mix up* other things with their love for Him.

Application.—Explain that the Sixth Commandment forbids us to mix up sinful desires with our service of God; if we do we cannot find Him. It is the clean of heart who know Him. Dishonest tradesmen mix sand with their sugar and dried leaves with their tea, and such sugar and tea is good for nothing; if we bought it once we never

should again. We call it "adulterated"—that is, mixed up with something bad, not clean or pure.

Memory Work.—Cat. 225, 212, 213.

Expression Work.—Write or draw the story of Sir Galahad.

Print St. Matt. v. 8.

90.—Lesson Subject : St. Margaret of Scotland.

Aim.—To inspire love and admiration for a pure and holy character.

Introduction.—Show a piece of tartan plaid and ask to what country it belongs. Tell the children they are going to hear how the Scots learnt to love colours and weave tartans.

Presentation : 1. **St. Margaret as a Fugitive.**—A little boat was tossing on a cold grey sea. Nearer and nearer it drew to a rocky shore, a shore all unknown to the people in the boat. They were young and fair and beautiful, dressed in rich clothes, but travel-stained and hungry. The young Prince Edgar had fled from his own land of England to this rough land of Scotland, for William the Norman had seized his throne and would have killed him had he caught him.

With him were his mother and his two sisters, Margaret and Christina. Margaret was fair and lovely as a lily, and as good as she was beautiful. Though they were homeless and friendless, alone and in peril, off this wild coast, she was not afraid, for she knew that the Lord in Whom she trusted would take care of them, and her only desire was to serve Him—she hoped to become a nun.

"To the right! to the right!" shouted a sailor on the look out. "There is a little bay where we might land." Very cautiously they put the boat in, for fear of the rocks around. Then they landed and walked inland, hoping to find food and shelter. They met no one but a few poor people, who stared at them in astonishment, and then

hastened away to tell the king that strangers had landed in the bay.

Presently there came the sound of hoofs, and some men galloped up; they had come to offer food and shelter in the royal palace at Dunfermline (show picture if available); the king was at the wars, but he would wish it, and would welcome them himself on his return.

When King Malcolm returned he made them very welcome, doing everything possible for his royal guests. Very soon he loved the beautiful Princess Margaret and asked her to become his queen; he had never seen anyone so good and beautiful. But Margaret was troubled, she thought that the Lord wished her to enter religion; but presently she knew that He meant her to serve Him by becoming queen, so she wedded King Malcolm at Easter-time.

2. St. Margaret as Queen.—The king loved Margaret very, very much, but even he did not know how good she was. He listened to some wicked men who told lies about her; they said that when he was away from home she went out of the palace and met his enemies in a cave in the woods. This made Malcolm very angry and unhappy, and he determined to find out the truth for himself. So one morning he started out as if he were going hunting, but when out of sight of the palace he turned and rode round to the little gate in the wall which led into the woods. There he waited, hidden in the trees. The door opened presently, and Margaret came out; she walked through the wood a little way and entered a cave; Malcolm followed, he could hear her speaking to someone. "There!" he thought, "it is true!" He drew nearer, and this is what he heard: "King and Lord of all," prayed Margaret, "teach my dear king to serve Thee truly, to love Thee perfectly, and to walk in Thy light."

Very much ashamed of himself the king went home; he never doubted his pure and lovely queen again.

All the Scots people wondered what sort of queen she

would be, so they watched her carefully. The first thing they noticed was that she was always beautifully dressed. She wore the most lovely colours, whereas they usually dressed in dull greys and browns. Gradually, as they came to know and love their queen, and as her beautiful character made them love beauty in all things, they, too, added bright colours to their dress; it is said that Queen Margaret had the people taught how to weave both the beautiful Scotch plaids and the fine linen for which Dunfermline is still famous to-day.

Queen Margaret would always have everything very neat and orderly in the palace, and gradually the people took a pride in their homes too. But though she ate from a golden plate her food was as plain as it could be.

Early every morning the Queen came forth from her room, dressed in her lovely robes, her sweet face shining from her morning prayer, and began the day by feeding nine little orphan children with her own hand, from her own golden spoon. Later on in the day 300 poor people came to the palace, and the King as well as the Queen fed them and waited on them. This they did every day because they remembered certain words of our Lord. (Let the class give them.)

3. **St. Margaret as a Saint.**—Many years had passed; all the queen's children were grown up, and the two elder boys were at the wars with their father. The queen was weak and ill; she sat at home in the great grim castle at Edinburgh (show picture) longing for their return and praying for their safety. This castle was a gloomy place, but there was one thing which made Margaret love it—it was said that Sir Galahad had once been there and had rescued some maidens imprisoned therein. Queen Margaret loved Sir Galahad, and she was soon to go on the journey whither he had gone. She walked down to her little chapel with difficulty now, so weak she had grown, but she must pray for her dear ones at the war. As she left the chapel one June day she said to a friend, "Perhaps

on this very day a great sorrow has befallen Scotland." And it was but too true.

Far away King Malcolm and his sons, Edward and Edgar, were besieging an enemy's castle. "Give up the castle!" they cried, and the men within answered: "We will give it up." The gates opened, and a knight rode out carrying the castle keys on his long spear. "I come to surrender," he cried, "let your king come forth to receive the keys." Malcolm rode to meet him, and then the treacherous knight charged suddenly and drove his spear into the king's eye, killing him instantly. The Scots charged forward, and Prince Edward was also killed; then, having lost their leaders, the Scotch army fell into confusion and was routed.

Prince Edgar rode sadly home to tell the dreadful news to his mother. She was lying on her bed, dying, as he knew. In her hand she held her greatest treasure, a cross of gold set with diamonds, which contained a piece of the True Cross.

She looked up at her son. "Is it well with thy father? Is it well with thy brother?" she asked.

"It is well," Edgar answered. He was afraid of giving her a shock.

"I know it, my boy, I know it," she whispered. "But tell me all the truth." So he told her. But she was too near the heavenly country to feel greatly troubled at hearing that her loved ones had gone before. She knew that all that her Lord willed was well. And very soon, in great peace and happiness, St. Margaret, too, was called to the Holy City, to be for ever with the Lord Whom she had served so well on earth.

Association.—Let the children compare Sir Galahad and St. Margaret, noticing how each thought first of God.

Memory Work.—Cat. 211.

Expression Work.—Write or draw the story.

Describe how a queen became a saint.

91.—Lesson Subject: St. Joan of Arc.

Apparatus.—Pictures of the saint.

Aim.—To inspire admiration for, and a desire to imitate, holiness and purity.

Introduction.—A few questions on the devastation of France during the Great War.

Presentation: 1. Joan's Childhood.—Five hundred years ago France was going through a fierce war, but then the English were fighting against the French instead of with them. Of course, battles were very different in those days, and not so terrible: great guns were not invented; the chief weapons were bows and arrows, and so people were fairly safe within walled towns. When enemies were near they used to ring a big bell and then everyone would run to the town—the very horses and cows ran too when they heard the bell.

In the midst of this time of war a little girl lived in the village of Domremy, hearing every day of the defeat of the armies, the destruction of some town, and all the horrors of war. The king could not be crowned, and his capital, Paris, was in the hands of his enemies. But little Joan, though she sorrowed for her country, never thought that such matters would come near her. She led a quiet, busy life on her father's farm, working in the fields, helping in the house, sewing beside her mother. All the neighbours loved her for her goodness; she helped them all, she nursed the sick, and would even sleep on the hearth so that some poor person might have her bed. Her greatest joy was to go to church, and it was said of her that "she often went to confession when other girls went to dance."

2. Joan's Call.—One hot summer day Joan was in the garden, about noontide, when she saw a cloud pass before her eyes, and from the cloud came a voice saying, "You must change your way of life and do marvellous deeds, for the King of Heaven has chosen you to aid the king of France. You must wear a man's dress, carry a sword, and

be a captain in the army, and everyone will do as you advise.”

Joan was only a girl of thirteen at this time—no wonder that she was frightened. But after this she often saw visions of the saints, and they told her what she must do, and comforted her. First the great archangel, Michael, came to her, and with him many angels; then St. Catherine and St. Margaret came often. She has told us that “their heads were crowned with fair crowns, richly and preciously.” They told her that God would save France through her aid. She was to lead the army to victory, and have the Dauphin crowned king at Reims.

3. Joan's Work.—So this young girl went to the nearest military station and asked to be taken to the Dauphin. They laughed at her. But she tried again, and at last an officer took her to the prince. She rode on horseback, dressed like a page in a dark grey tunic, black breeches, and a black cap on her short black hair. But she said herself that she would far rather have been at home, sewing beside her mother.

Joan told the Dauphin why she had come, and he believed that God had sent her. So she was given servants and a horse and armour, and made a captain in the army. She was one of the two commanders of the armies of France. She led the troops bareheaded, dressed in white armour, mounted on a great black war-horse, and carrying a little battle-axe in her hand. A page went before her, bearing a banner on which was a picture of our Lord on the cross.

From that time onward the French army was victorious. Whenever Joan led the men to battle they won, whenever they followed her advice they were successful. The soldiers had never seen anyone so holy, so utterly fearless and brave, and they adored her and would follow her anywhere. Her banner was usually in the forefront of the battle, where she loved to be; no man was ever braver. Sometimes she was wounded, but she still cheered on her men. Battle after

battle she won, and at last the Dauphin was crowned at Reims, in that very cathedral which has since been shelled to pieces.

4. Joan's Final Victory.—One day her saints told Joan that she would be taken prisoner, but though she knew well what that meant she never flinched. Others, less holy and brave than she, might have refused to fight any longer and gone home, but Joan was ready for anything which was God's will for her. At last the dreadful thing happened. She had led a sortie with a few men, and was cut off and captured. Then the Burgundians who had captured her sold her to the English, who had sworn to burn her as a witch if she ever fell into their hands. She was treated with brutal cruelty: they kept her in a damp cell, heavily chained, half starved, and insulted by rough soldiers. But through it all she kept her love for and trust in God, right up to the end, when she was burnt at the stake in the market-place of Rouen. She asked for a cross, and an English soldier made her one; she kissed it and prayed to the Lord Jesus. Then she begged that the cross from the church might be brought that she might look at it through the smoke; they fetched it, and let her hold it while she was chained to the stake. At last she cried with a loud voice, "Jesus!" Her head drooped, and St. Joan went to the Lord Whom she had served so nobly all her life.

Association.—Discuss St. Joan's life with the class, showing that it was her purity and holiness which gave her such great influence and enabled her to accomplish her task. Let the children recall how Sir Galahad, St. Margaret, and above all St. Joan, put God first in all things, and never mixed up anything with their love for and service of God.

Explain that this is what is commanded by the Sixth Commandment.

Memory Work.—Cat. 209.

Expression Work.—Write the life of St. Joan of Arc. Describe how we can keep the Sixth Commandment.

SEVENTH COMMANDMENT: TO BE HONEST IN DEED.

Teacher's Thought.—"To hurt nobody by word nor deed."

92.—**Lesson Subject: The Deceitfulness of Jacob.**

Reference.—Gen. xxv. 24-28, xxvii., xxviii., xxix. 1-30.

Apparatus.—Model of an Eastern tent, map of Palestine.

Aim.—To show that God hates dishonesty and will punish it.

Note to the Teacher.—The Bedouin tent is an oblong structure of brown or black goat's-hair cloth supported on poles, with a ridge pole in the centre; one end is curtained off for the women, the men's portion is open at the front during the day, and here guests are received; only the master of the household and quite young boys are allowed to enter the women's apartment. A model is easily made of brown cloth with nails for the poles; or of brown paper, folded. If any portion of this lesson is familiar to the children let them tell it.

Introduction.—Show the model and ask the class to tell what they know of any tent-dwellers.

Presentation: 1. Jacob's sin.—Jacob and Esau were twins and they were the only children; Esau was the elder and he was his father's favourite, but his mother loved Jacob best. Of course it was very wrong of them to have favourites, as they presently found out to their cost, but one can understand it—the boys were so different. Esau loved to be out of doors all day; he was a splendid huntsman, and would go off for hours at a stretch hunting the deer, a dish of which his old father Isaac loved. But Jacob had always been his mother's boy; he was very domesticated, he loved the quiet life of the tents, looking after the flocks and managing the family matters for his mother. It was a great grievance to Rebecca that Esau was the elder, for the elder son inherited most of his father's property, and it was his place to take care of his mother when his father

died. No doubt Rebecca felt that Esau would be always out hunting, leaving her alone. For it seemed that poor old Isaac could not live much longer, he was quite infirm and almost blind.

One day Rebecca heard Isaac call Esau and ask him to go hunting; and get him some venison, that he might eat it and bless him before he died. So Esau took his bow and arrows and went off.

“Jacob,” called Rebecca, “come here.” Jacob came at once. “I have just heard your father tell Esau to fetch him some game, and make him savoury meat, such as he loves. Afterwards he will give Esau his blessing as the elder son, and that means that he will have everything and there will be nothing left for you. Now I have thought of a plan: go to the flock and bring me two kids, and I will cook them so that they taste exactly like venison, and you shall take it to your father and he will think that you are Esau, and give you the blessing instead.” But Jacob said, “I’m sure he’ll know the difference, because Esau has such hairy hands; if he touches me he will find out and I shall gain a curse instead of a blessing.” But Rebecca answered, “I will take all responsibility; you do as I tell you.” So Jacob fetched the kids and his mother cooked them, and she put rough skins on his hands and neck, and brought Esau’s best clothes from his chest and put on him, for Esau’s clothes smelt of fresh air and woods and fields.

Then Jacob took the savoury stew and carried it to his poor old blind father; Isaac asked who it was, and Jacob promptly answered, “I am Esau, your eldest son, and I have done as you commanded me. Come and eat the venison I have brought you, and then give me your blessing.” But Isaac asked, “How is it that you found it so quickly, my son?” And Jacob actually dared to reply, “The Lord God sent me good speed.” But Isaac was not satisfied yet, he was so afraid that he might give Esau’s blessing to someone else, and he could not *see* who it was; no doubt, too, he knew that he could not trust Jacob. So he told

him to come near that he might feel his hands, and when he touched them they felt hairy, for they were covered with the skins of the kids, and his clothes smelt of the open air, for they were Esau's clothes. Then Isaac said in a puzzled way, "The voice is Jacob's voice, but the hands are the hands of Esau." And he added earnestly, "Art thou my very son Esau?" and Jacob said, "I am."

Then Isaac ate the meat and drank the wine which Jacob poured out for him, and afterwards he gave him the blessing of the elder son; and that meant that all the best things which his father had to give would belong to Jacob and not to Esau. Directly afterwards Esau came home bringing real venison to his father—continue in the words of Gen. xxvii. 32-35.

Let the class discuss how Isaac and Esau would feel towards Jacob; ask against Whom else he had sinned.

2. Jacob's Punishment.—Now we will see what God thought of Jacob's sin.

Jacob is travelling across the desert all alone, his happy home and loving mother left far behind, going to seek a lodging with an unknown uncle. (Point to Mesopotamia on map.) For Esau in his wrath had sworn to kill Jacob, and Rebecca in terror had begged him to go to her brother Laban—she never saw her favourite son again. (Let the class discuss the situation—*i.e.*, Jacob could not inherit his father's wealth, for he was obliged to flee to a distant country; and Rebecca was left with the son to whom she had been so unjust.)

Narrate Gen. xxix. 1-13. Then Laban suggested that Jacob should work for him, and that he should receive wages. He had probably noticed what wages Jacob would ask, for he had by now been a month in the house, and sure enough Jacob said that all the wages he wanted was to marry the beautiful Rachel. "Very well," said Laban, "work for me for seven years, and you shall have her." So Jacob, who had been the petted son of rich parents, now had to work hard as a shepherd for a mean and grasping uncle.

The seven years were over, and preparations were made for the wedding. Perhaps Jacob planned to return home as soon as he was married. The wedding took place at night, as the custom was, and in the darkness Laban led a veiled lady to him, and behold! in the morning, it was his plain cousin Lia, and not the lovely Rachel! So Jacob found out what it was like to be deceived. He asked his uncle to explain why he had deceived him like this, and he calmly replied, "It is not the custom in this place to give the younger in marriage first"; but he added, "You can have Rachel too if you work for me for another seven years"—for men had several wives in those days. So Jacob had to go on working hard for his crafty uncle.

3. Jacob becomes a Good Man.—Jacob had many more troubles, and when he had children of his own they deceived him as he had deceived Isaac, for God *hates* deceit, and punishes it. But Jacob repented, and became a good man; for he loved God truly and was really sorry for his sin. After twenty years he returned home, and begged Esau's pardon, so that they became friends again; and he saw Isaac before he died after all; but so far as we know he never saw Rebecca again, it is thought that she died before his return, for she had to be punished too.

Association.—Question on the lesson in order to bring out the following points:

1. Jacob allowed his mother to spoil him, and did wrong at her suggestion, and in consequence had to leave her for the rest of her life.

2. He deceived his father by pretending to be Esau, and was deceived by Laban in a similar way.

3. He tried to gain riches and happiness by unfair means, and so lost his wealth and became the servant of a hard master. Ask why these troubles came upon Jacob, leading the class to see that they were God's punishment for his sin.

Memory Work.—Cat. 214, 215, 216.

Expression Work.—Describe how God punished Jacob's deceit.

Draw one or more parts of the story.

93.—Lesson Subject : The Sin of Achan.

Reference.—Josue v. 13-16, vi., vii.

Apparatus.—Map showing Jericho and Hai.

Aim.—To show that a thief brings trouble on himself and others, and is punished by God and man.

Note to the Teacher.—The lot was a recognised means of ascertaining the Divine will; Urim and Thummin were used for this purpose, and appear to have been carved jewels, a sort of dice, the matter being decided by the way they fell, as we spin a penny. This casting of lots was a religious act, preceded by prayer for guidance.

Introduction.—A few questions on the deliverance from Egypt, and how Moses led the Israelites towards Chanaan.

Presentation : 1. The Israelites Victorious.—At last Moses died, and God chose another leader for His people. They were on the borders of Chanaan, but between them and the Promised Land were walled towns occupied by fierce foes. (Let the class discuss what kind of leader was needed now.) The new leader was young and strong, and his very name was encouraging, it was Josue, or Saviour,

Show map, point out that Jericho headed the pass by which alone they could enter Chanaan; explain that unless they could take the city they could not conquer the country, for if they marched past the town the inhabitants would attack them as they passed and cut them off. So Josue ordered the people to camp in the pleasant Jordan valley while he made his battle plans. (Draw the Jordan valley, the camp, mountain pass, etc.) Then Josue left the camp and went out into the field whence he could see Jericho, and as he meditated on the best way of taking the city he looked up and saw a man standing near by with a drawn sword in his hand. "Art thou for us or against us?" asked Josue, eagerly: never had he seen such a soldierly figure. "As Captain of the Host of the Lord am I come," answered the stranger, and Josue understood, and fell on his face and worshipped, saying, "What saith my Lord

unto His servant !” And the Lord said: “Take off thy shoes, for the place whereon thou standest is holy,” and Josue did so. Then the Heavenly Captain gave him his orders: “I will give you the victory over your enemies,” He told him, “and you shall conquer the strong city of Jericho, and this is the way you must do it. For six days the priests and the people are to walk round the city once every day, the priests blowing their trumpets, but the people making no sound at all. On the seventh day they are to march round seven times, and at the seventh time, when the priests blow the trumpets with a long broken note, all the people shall shout loudly and the walls of the city shall fall down flat, and they shall enter in and take the city.”

Then Josue returned to the camp and explained to the people the plan of campaign, and he told them that when they had taken the city they were to be very careful to destroy everything in it except the silver and gold and the vessels of brass and iron, which were to be devoted to God’s service; everything else must be destroyed—the people were to take nothing for themselves. Describe the taking of Jericho very vividly from Josue vi. 6-20. Explain that the troops went first, then the seven priests with the trumpets, then the priests bearing the ark, and lastly the people. Omit the story of Rahab as irrelevant.

2. **The Israelites Defeated.**—Show the map and let the class find the next town which lies in the Israelites’ way; explain that they cannot advance into Chanaan until Hai is subdued. Tell how they sent up only a small detachment, which was, however, completely routed (describe vividly). Tell of Josue’s distress; he knew that the defeat would greatly encourage their enemies and dishearten the troops. Tell how Josue and the chief men of Israel prayed earnestly to God, asking His help. Quote or read Josue vii. 7-9, paraphrase the Lord’s answer (verses 10-15)—i.e., that the reason for the defeat was that one man among them had disobeyed God, and was a thief; he had taken some things

from Jericho which God had said belonged to Him alone. Someone had "stolen and lied," said the Lord, and while the thief with his stolen goods remained amongst them God would not be with them, and they could never win a battle; next morning they must find the thief and make him confess his sin. So the next day Josue rose up early and examined the people tribe by tribe and family by family until at last he found the man who had sinned. (Describe the casting of lots). Quote v. 19: And Achan answered, "It is quite true that I have sinned against the Lord; this is what I have done: when I saw among the beautiful things in Jericho a gorgeous cloak and a lot of silver money and a huge bar of gold, I wanted them very much, and I took them and hid them in my tent; they are buried in the ground in the middle of it."

Then Josue sent messengers to Achan's tent, and they ran quickly and found the things hidden in a hole in the ground, as he had said, and they brought them to Josue. And when Josue and the Israelites saw that Achan had really stolen these things when God had expressly said that no one must touch them, they knew that Achan must die; and not only Achan but also his children, for they had helped their father to hide the stolen things. "Because thou hast troubled us, the Lord trouble thee this day," said Josue sternly, for Achan was really responsible for the death of the six and thirty men who fell at Hai. So Achan and his children and even his animals were killed, as God had commanded, and his tent and furniture and all that he had was burnt, and a great heap of stones piled on the top of them; so that all might know, and never forget, what God thinks of a thief.

Association.—Let the class compare the sin of Achan with that of Jacob; show how the sin of both resulted in misery for themselves and others.

Application.—Help the class to form some particular resolution suitable to their individual circumstances. Show that any form of dishonesty is stealing—*e.g.*, defrauding

railway companies, cheating at games, etc. Also cribbing in school, wasting an employer's time, being careless with another's property, getting into debt.

Memory Work.—Cat. 217, 218.

Expression Work.—Write or draw one or more incidents of the lesson.

Print the Seventh Commandment.

EIGHTH COMMANDMENT: TO BE TRUTHFUL IN WORD.

Teacher's Thought.—"There shall not enter into it anything defiled, or that . . . maketh a lie" (Apoc. xxi. 27).

94.—Lesson Subject: The Truthfulness of Jonas.

Reference.—Jonas.

Apparatus.—Pictures of a storm at sea, a wrecked zeppelin, a map of the Mediterranean coasts.

Aim.—To show how truthfulness saved life and untruthfulness lost it.

Introduction.—A few questions on the sea, storms, etc.

Presentation: 1. Jonas Disobedient.—Show a picture of a storm at sea, or describe one—*e.g.*, a ship is labouring heavily in a great storm, the wind lashes the sea, piling up the waves mountains high; the green walls of foaming water rise right above the deck, curl and fall over so that the vessel is almost swamped. First one mast goes and then another; the ship will soon be broken to pieces by the waves.

The sailors run to and fro on deck like desperate men, they are terrified and know not what to do for the best, they throw overboard all sorts of things, furniture and food, to make the ship lighter and help it to weather the storm, and each cries aloud to his heathen god for help, but not one prays to the Lord of heaven and earth and sea.

At last the captain thinks: "Where is our passenger? I wonder what he is doing to help. I will look for him." So he went down into the cabin and there, in a dark corner,

lay a man fast asleep. Then the captain awoke him, saying, "What do you mean by this? Don't you know we are all in great danger? Get up and pray to your God, for we need all the help we can get." And he left him. Then Jonas, the man who had been asleep, sat up, but he did not pray to his God; no, for he had hidden in the darkest corner of the ship in his endeavour to hide from His all-seeing eyes. Jonas knew why the storm had come, he knew that God Who rules the winds and waves had sent it to turn him from his course; for he was running away from God. Jonas was a prophet, and God had told him to take a message to the great heathen city of Ninive, telling the people to repent of their sins that God might spare them and not destroy their city. But Jonas hated these heathen people, and he did not wish to take them God's message, he would rather that their city were destroyed; so he went in the opposite direction, and took a passage in a ship at Joppe which was going to Spain—as far away from Ninive as he could get. But now this great storm had arisen, and the ship could never reach Spain in the teeth of this wind, but it and all the crew would very soon be at the bottom of the sea.

2. **Jonas a Hero.**—And then, quite suddenly, Jonas realised what he was doing. He was disobeying God, and all these sailors were in danger of death through his fault. Then Jonas acted like a hero. He went up on deck. The sailors were at their wits' end; they had never seen such a storm, and they felt that it must have been sent because God was angry with someone on board. So they said: "Let us cast lots to see which person it is who has done wrong and brought this trouble upon us," and the lot fell on Jonas. Then they asked him: "Why has this evil come upon us? Who are you? Where do you come from? And what is your business in life?" He answered: "I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land, and I am fleeing from His presence because I do not want to obey His

commands." Then the sailors were terrified and exclaimed: "What is this that thou hast done? What shall we do to thee that the sea may be calm again?" For the storm increased every moment.

Then Jonas answered like a hero: "Take me up and cast me into the sea; so shall the sea be calm unto you; for I know that this storm has come because I am with you." He was deeply repentant now, and so he owned up manfully, and was ready to die himself that the sailors might be saved.

But the sailors wished to save Jonas if they could, and so they rowed hard and tried to bring the ship to land, but they could not, the storm only grew worse. Then they prayed to Jonas' God to save them, feeling that He must be all-powerful, and they cast Jonas into the sea and immediately the storm ceased. And those heathen sailors, in fear and awe, prayed and offered sacrifice to the great God of heaven and earth Whom Jonas worshipped. He had already begun to be a missionary.

3. Jonas Repentant and Obedient.—Let the class tell what happened to Jonas and why—*e.g.*, God would not allow him to be drowned, for he had proved himself capable of great things after all. So God caused a great whale to swallow Jonas, and after three days it swam to the beach and cast him ashore, on the very same coast from which he had sailed; and Jonas no longer disobeyed, but went at once to Ninive and gave the people God's message.

Illustration.—On a cold February morning of 1915 a fishing trawler, the *King Stephen*, from Grimsby, was busy in the North Sea. Presently one of the men saw flashes of light across the dark water; he pointed them out to his mates. "That's a ship in distress," they said, and made all haste to the spot. But when they drew near they could not make out what it was; it looked like a huge mass of wreckage, but it was too dark to see anything clearly, so they lay by till dawn. As the grey light of morning stole over the sea the fishermen saw an enormous sausage-shaped

gas-bag lying on the water, half submerged, with broken bits of wood and metal all around. It was a wrecked zeppelin, the L19, which had been dropping bombs on England a few hours before. "Save us, save us!" cried the Germans, "we give plenty money." There were seven or eight men on the platform on the top of the gas-bag, which stuck up high in the air, far above the little *King Stephen*. Soon other Germans joined them, till there were about twenty-two in sight, while others could be heard hammering away inside the airship. An officer called out to the skipper of the trawler, asking him to take them on board and promising that they should be well paid. Of course that was what the skipper had come to do, but now he hesitated; a dreadful thought had occurred to him—could he trust them? There had been cases where the enemy had broken his word. There were only nine unarmed men on board the *King Stephen*: if they took on board twenty or thirty armed Germans how could they be sure that they would not overpower them and take them prisoners in their own boat to Germany? The skipper explained this to the Germans, and though they promised not to fight, he decided sadly and reluctantly that he must not trust them; he was responsible for his ship and for the lives of his men, and it was his duty to do a dreadful thing, a thing which no Englishman had ever been obliged to do before—to go away and leave his enemies without help. The skipper did what he could for them. He hurried back to port and sent two cruisers to their aid; but meanwhile a great storm arose, and that zeppelin was never seen again.

Association.—Let the class compare the two stories. Point out that the crew of the zeppelin, themselves probably honourable men, suffered for the sins of others.

Memory Work.—Cat. 219, 220.

Expression Work.—Make a picture map of Jonas' adventures.

Write: Why Jonas was saved, and why the Germans were drowned.

95.—Lesson Subject : Ananias.

References.—Acts v. 1-11, vi. 11; St. Matt. xxvi. 59-61; St. Mark xiv. 56-59; Apoc. xxi. 1-4, 22-26; St. John viii. 44; Prov. xii. 22.

Aim.—To show the hateful wickedness of a lie.

Introduction.—One or two questions on the last lesson, bringing out that his truthfulness saved Jonas.

Presentation : 1. Ananias' Wicked Plan.—When the Church first began there were only a few Christians all told; but they were like one large family, all helping each other in any way they could. Some were poor and some were rich, but the rich shared all they had with the poor. Many who had houses or land sold them and brought the money to the Apostles to divide amongst those who needed it; a rich man, Barnabas, had just done so in a very generous way. But of course no one asked the rich people to do this; there was no law about it—they just did it because they loved God and knew that in giving to the poor they were giving to Him.

But a certain man named Ananias, and his wife Saphira, made a wicked plan. They had some property. Well, it was theirs and they had every right to do as they liked with it; but they wanted to be thought very kind and generous, and yet they did not wish to give away all their money. So they said, "Let's sell the property and bring *part* of the money to the Apostles and pretend that we have brought *all*. Then people will think that we are just as kind and generous as Barnabas, about whom they make so much fuss."

2. Ananias' Punishment.—So Ananias sold his property and put away some of the money. Then he took the rest and laid it down at the Apostles' feet, as much as to say, "There! I have brought it all to you!" But St. Peter knew what was in his heart and the full wickedness of his plan, and he looked straight at him and said, "Ananias, why have you listened to Satan and planned this wicked

lie? The land was yours to do as you liked with, and after you had sold it the money was yours too. There was no need to give any of it away. How is it that you have thought of this wickedness? You have not lied unto man but unto God." And when Ananias heard these terrible words he fell down straightway and died. And great fear came upon all who heard of it. They saw then, as never before, how much God hates lies.

About three hours afterwards Saphira came in. She knew nothing of what had happened. St. Peter gave her a chance to be honest. "Tell me," he said, "whether you sold the land for so much," naming the sum which Ananias had brought. "Yes," she said "for so much." Then St. Peter asked sternly, "How is it that you two have agreed to lie unto God? Behold! those who buried your husband are returning, and they shall bury you too!" And on those words Saphira died also.

And great fear came upon all who heard these things.

Let the class discuss the reason for this dreadful punishment.

Association.—Ask a child to repeat the Eighth Commandment. Let the class recall instances of those who bore false witness—*i.e.*, deliberately told lies in order to bring condemnation on an innocent person; *e.g.*, the false witnesses against our Lord and against St. Stephen. Help the children to recall these instances, and bring out the full horror of the crime.

Application.—Our Lord has told us that whatever we do to others we do to Him: ask if we ourselves have ever borne false witness against Him; explain that when we say unkind and untrue things about people—calumny and detraction, or tell tales, or say anything which can do an injury—that is as if we bore false witness against our Lord. If we have ever done such a thing what must we do to make amends? Tell the truth about that person, endeavour to restore his good name.

Generalisation.—Review the four lessons on dishonesty

of deed and word, noting God's punishments. Turn to the Apocalypse and read chapter xxi. 1-4, 22-26. Say that there are some who may not enter there: read with emphasis, or let the class read, verse 27. Ask why, and let the class read Prov. xii. 22, and St. John viii. 44, last half. Sum up on B.B.:

God hates lies, but Satan is the father of them.

Memory Work.—Cat. 221, 222.

Expression Work.—Write the story.

Print Prov. xii. 22, first half.

NINTH COMMANDMENT: DAVID AND BATHSABEE.

96.—Lesson Subject: David and Bathsabée.

Reference.—2 Kings xi., xii. 1-23.

Aim.—To explain something of the commandment.

Introduction.—Question from the class all that they know of David.

Presentation: 1. **David's Sin.**—David knew all the Ten Commandments as well as we know them, but sometimes, like us, he broke them. His especial work for God was fighting His enemies—he was magnificent when leading his armies in battle; war then, and for many hundreds of years, was a glorious game; there was even a season for battles as we have a hunting season and a shooting season. One could not fight during the cold and wet winter with any comfort, but on the return of spring kings gathered their armies together and went campaigning; the spring-time was even called "the time when kings go forth to war."

But one springtime David felt indolent and slothful, and he gave way to it instead of rousing himself. He sent his army against the Ammonites under Joab's captaincy, instead of leading it himself. He felt lazy and indifferent, most probably he ate and drank too much; and one afternoon,

very likely after a heavy meal, he lounged on the flat roof of his house, doing nothing. Presently he looked over the neighbouring houses and saw a very beautiful woman. He at once wanted her for his wife, and sent servants to inquire who she was; they told him that she was the wife of one of his own officers—Urias the Hethite. Despite this David made no effort to put her out of his mind, he thought about Bathsabée until he determined to have her somehow or other, and the devil was delighted to help him, and soon suggested a fiendish plan. David did not stop to think. He sent word to Joab to put Urias in the hottest part of the battle; Joab did so, and Urias was killed. Then David married Bathsabée.

2. **David's Punishment.**—Soon after this Nathan the prophet came to see David. Nathan told him a story; this was it: narrate xii. 1-4.

Then David was filled with indignation, and exclaimed wrathfully that the man should die; and Nathan looked sternly at him and said, "Thou art the man." He was king, he could have married anyone he liked, and yet he must murder Urias and steal his wife. Then David saw his sin and repented bitterly; that is why, in spite of his sins, the Lord said that David was a man after His own heart; he *always* owned up when he had done wrong. Ask if David would be let off without a punishment. Tell how he had a little son, the child of Bathsabée, whom he loved dearly, and how he became very ill. Describe David's fasting and prayers, but it was all in vain, and after a week's illness the child died: narrate verses 18-23, lead the class to notice his resignation to the will of God.

Mention that this was not the whole of David's punishment, but from that time onwards he had great trouble with his other children, until finally a favourite son, Absalom, rebelled against him and he had to flee for his life.

Association.—Let the class read through the commandments, and say which of them David had broken.

Application.—Ask what sins commonly lead to the breaking of the Ninth Commandment, and let the children repeat Cat. 225, in order to see what to avoid.

Memory Work.—Cat. 223, 224.

Expression Work.—Write or draw one of the stories.

TENTH COMMANDMENT: TO BE CONTENT AND THANKFUL.

Teacher's Thought.—"I have learned, in whatsoever state I am, to be content therewith" (Phil. iv. 11).

97.—Lesson Subject : Naboth's Vineyard.

References.—3 Kings xxi., xxii.; 4 Kings ix.

Aim.—To show the evil of covetousness and discontentment.

Introduction.—Question briefly on David's sin and its punishment.

Presentation : 1. Achab's Sin.—Achab, king of Israel, lay upon his bed with his face to the wall, refusing food. "Whatever is the matter?" asked Jezabel the queen, who had just entered. Achab was glad of the chance to air his grievance. "You know that vineyard which runs alongside the palace garden," he said, "well, it's just the thing for a vegetable garden, and I want to buy it; but the man won't sell it; I never heard anything so foolish. It belongs to a person called Naboth; I went to him myself and offered him a better vineyard in place of it, or its full money's worth, and all he said was that it is a family inheritance, and not for sale. Too silly, I call it, and too annoying. I feel so angry that I don't know what to do." But Jezabel had seen him sulking with rage before, and she knew how to manage him. "Come, get up," she said, "we can soon settle this matter, you are the king and can do as you like. Get up and eat, I will give you Naboth's vineyard."

Then she wrote letters in Achab's name, and sealed them with the king's own seal, and sent them to the chief

men of the city. And this is what she wrote: "Order a solemn fast, and give Naboth the place of honour, then whilst the people are all assembled pay two wicked men to bear false witness against him, saying that he has spoken against God and the king—that is, has been guilty of blasphemy, and see that he is promptly stoned to death."

Now the rulers of the city were afraid of Jezabel; they knew that she was very clever and very wicked, and could do as she liked with the king; so they obeyed her commands to the letter, killing not only Naboth, but his children also, as the law of that time required.

Then they sent to Jezabel, saying, "Naboth is stoned and is dead." Delighted with the success of her plan, Jezabel hurried to Achab and said, "Arise and take possession of Naboth's vineyard, for he is dead."

So Achab arose and hastened away to take possession of it.

There was the vineyard which he had desired for so long; it would make a splendid kitchen garden, so conveniently near the palace. Achab gloated over it. Then the smile faded suddenly from his face, as he looked up and saw the stern prophet Elias standing before him. He knew Elias only too well, and he knew Whose messenger he was. The look of a hunted animal came into his eyes. "Hast thou found me, O mine enemy?" he snarled. Elias answered, "I have found thee. Thus saith the Lord: 'Thou hast slain; moreover, thou hast taken possession. I will bring evil upon thee and upon all thy family. In this place where Naboth has been murdered thou shalt be slain also.'"

2. Achab's Punishment.—Achab, king of Israel, and Josaphat, king of Juda, sat in council. Their old enemy, the king of Syria, held Ramoth-Galaad—surely it was time that they won it back. So they summoned the prophets and asked if they would be successful if they went to battle, and the prophets answered, "Yes." But Josaphat

asked if there were no other prophet of whom they might inquire also. "There is Micheas," answered Achab, "but I hate him, he always prophesies ill." But Josaphat persuaded him to send for him. Then they asked Micheas, and he said, after some persuasion: "I saw all Israel scattered upon the hills, like sheep that have no shepherd." "Did not I tell thee that he prophesieth no good to me, but always evil?" cried Achab angrily. "The Lord has allowed the other prophets to be deceived," explained Micheas; but no one believed him; they cast him into prison and went forth to the battle. But Achab was uneasy. "Wear your royal robes and full armour," he said to Josaphat, "but I will go in disguise." For a king in his chariot was a mark for the enemy archers. Sure enough, the Syrians made straight for Josaphat, thinking he was Achab, but when he cried out they saw their mistake—they had no special quarrel with him. And then, quite by chance, a flying arrow caught Achab, giving him a mortal wound; and his charioteer drove him from the battle, and at evening time he died.

3. Jezabel's Punishment.—The captains of the army of Israel were seated together, when there entered a prophet who said: "I have a word to thee, O prince." "Unto whom of all of us?" asked Jehu. "Unto thee, O prince," he answered. And Jehu followed him into a private room. Then the prophet poured oil upon his head, saying, "Thus saith the Lord God of Israel; I have anointed thee king over Israel, and thou shalt kill all Achab's family, and avenge all those whom he and Jezabel have murdered."

Joram, the son of Achab, who was now king of Israel, was recovering from wounds received in battle, and they told him that the watchman on the city tower could see a troop of horsemen approaching. "Take a chariot and go to meet them, and ask, 'Is all well?'" commanded Joram. The watchman reported that the chariot met the troop, but had not returned. Then Joram sent a second chariot, and the watchman said, "He came to them, but does not

return; and the driving is like the driving of Jehu, for he driveth furiously." Then Joram ordered his chariot to be made ready in haste, and he drove out to meet Jehu, and they met in Naboth's vineyard. "Is it peace, Jehu?" asked the king. "What peace is possible?" asked Jehu. And at the look in his eyes Joram was terrified, and with a turn of the wrist swung round his chariot horses to flee; but Jehu was too quick for him, bending his bow he shot him in the back as he fled, and Joram fell dead on the floor of his chariot.

Jezabel heard of these things and prepared to meet the conqueror. Though he had just slain her son, all she cared for was her own safety. So she painted her face and arranged her hair in order that she might appear as beautiful as possible, and then as the clatter of approaching hoofs was heard she leant out of her window and said, meaningly, "Can there be peace for one who hath slain his master?" suggesting that Jehu should make friends with her, and that she would use her influence for him. But Jehu would have nothing to do with that wicked woman; he knew that he was sent to punish her. "Who is on my side? Who?" he cried, and two or three servants looked out. "Throw her down," he commanded, and they threw her down, and the horses trampled her underfoot. And so the murder of Naboth was avenged.

Association.—Ask what commandment Achab broke, and which commandments Jezabel broke in order to get him what he wanted—the Eighth and Fifth. Ask what we may expect if we break God's commandments.

Memory Work.—Cat. 226.

Expression Work.—Write or draw the story.

Print the Tenth Commandment.

98.—**Lesson Subject : Ruth.**

Reference.—The Book of Ruth. St. Matt. i. 5, 6, 16.

Apparatus.—A picture of Ruth and Noemi.

Aim.—To show the beauty of contentment.

Introduction.—A few questions on Achab's sin and its punishment.

Presentation : 1. Ruth and Noemi.—At a lonely cross-roads three women are standing; though it is an Eastern land where the brightness of the sun and flowers suggest bright colours for the people, these women wear sad mourning garments: they are widows. Ten years before Noemi, the sad-faced old woman, had come to live in this land with her husband and her two sons; they were now dead, all three of them, and Noemi was going back to her old home, Bethlehem, and was bidding good-bye to her daughters-in-law, Orpha and Ruth. "Do not come any farther with me," she said, "go home to your mothers. You have been very good to me and my dead sons, I pray that you may be happy again. Good-bye." And she kissed them. "No, we will go with you," they said. "Do not come with me," urged Noemi, "I am old and poor, and can do nothing more for you. Stay here with your friends." Then Orpha kissed her good-bye, and went back to her home, but Ruth said, "Where thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God." There was no turning her, so they went on both together.

Ruth knew perfectly well what she was doing. She was leaving her parents and her friends, and going among strangers; she knew that Noemi was poor and would not be able to give her pleasant things, but just because of that she would not leave her. She loved her mother-in-law as she had loved her dead husband, and she meant to take care of her. As for what might happen to herself, Ruth never thought about it.

2. Ruth works for her Living.—When Ruth and Noemi

arrived in Bethlehem they found everyone busy with barley harvest. The farmers were reaping their corn, and the poor people who had no corn of their own were allowed to go into the fields and gather up what they could find. Perhaps in days gone by, when the husbands of Ruth and Noemi were alive, they had cornfields and reaped their own corn, but now there was no one to bring them any corn; but instead of sitting down and complaining and wondering why all this misfortune had happened to her, Ruth thought and thought of a way to earn food for Noemi and herself. (Let the class say what she could do.)

Ruth decided that *she* would go and glean with the other poor people if the farmers would allow her to go in their fields. So one morning she started out, and she saw a large field where many servants were working, and went in and asked if she might glean there, and they allowed her to do so. Presently the master of the field came along, and he asked his servants who the strange girl was, and they answered, "It is the girl from Moab who has come back with Noemi."

Then Booz went up to Ruth and said, very kindly, "I am glad that you have come to glean in my field; you may glean with my servants all through the harvest. When you are hungry or thirsty take some of the food and drink which is provided for them, and keep with them every day, do not go to any other farmer's field. I know how kind you have been to Noemi, and how you have left your own father and mother and country to come here with her, and now may the God of Israel bless thee, under Whose wings thou art come to trust."

Then Ruth felt very happy, and she worked harder than ever. When evening came she threshed out her corn (let the class describe how she would do it), and found that she had gleaned three bushels. She went home rejoicing to Noemi and told her all about the kindness of Booz. (Let the children think out what Ruth must do when she got home, despite her weariness from gleaning—grind the corn

into meal and bake bread.) But Ruth never grumbled, and she never *wanted to grumble*, she was perfectly content and happy. If she had known St. Paul—only of course this was hundreds of years before his time—she would have understood exactly what he meant when he said: Phil. iv. 11. But St. Paul knew all about *her*; perhaps it was her example which helped to teach him contentment. So Ruth worked hard all through barley and wheat harvest, and took home much corn to Noemi for their winter food.

3. Ruth's Reward.—Meanwhile the rich farmer Booz had been watching Ruth all through harvest time; he knew all about her, for he was related to Noemi. He noticed how hard she worked and how happy she was, and how kind to Noemi; and first he admired her, and then he loved her and wanted her to be his wife. Ruth loved him too, and very soon after harvest they were married and went to live in his beautiful house, and you may be sure that Noemi had the best room in it. And then presently God gave Ruth a little son, and it seemed to her that it was not possible for anyone to be happier than she was. But she never guessed the honour God had in store for her. We saw how the children of Achab suffered from his sin of covetousness and its result, now we shall see how the children of the happy, contented Ruth were blessed—let the class find St. Matt. i. 5 and 6—so the great king David was Ruth's great-grandson. But Who is He Whom we call the Son of David? Read verse 16. But we know that our Lady was descended from David too, so that Ruth was the ancestress both of our Lady and our Lord Himself.

Association.—Let the class compare the covetousness of David and Achab, who had so much, with the contentment of Ruth, who had nothing, and note the results in all three cases.

Application.—Show that covetousness consists in envying other people's possessions and good fortune, as well as in desiring to possess them ourselves. Its essence is dis-

content and a grumbling spirit. Help the class to form a practical resolution against it.

Memory Work.—Cat. 227.

Expression Work.—Write or draw the story.

99.—Review Lesson.

Reference.—St. Luke x. 25-37. St. Matt. vii. 12.

Aim.—To review the Ten Commandments in the light of the Gospel summary.

Introduction.—Ask the class to repeat the Ten Commandments.

Presentation: The Lawyer's Summary.—One day a lawyer asked our Lord what he should do to inherit eternal life. "What do the Ten Commandments tell you?" asked our Lord, for the man was a lawyer and should be able to understand them well, and sum them up neatly. He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." "Quite right," said our Lord, "if you do this you shall live."

Divide the B.B. into four (or use two boards) and head it thus:

Those who loved God and their neighbour.

. Those who did not love God nor their neighbour.

Tell the class that we will see who kept this rule among those of whom we have recently heard. Review the commandments in this light, filling in the names as the children assign their places to the characters. When the same person has both fulfilled and broken the commandment write the occasion underneath, when filling in.

Illustration.—Tell the class that the lawyer asked, "Who is my neighbour?" and that our Lord told him the following story in answer.

Narrate the story of the good Samaritan vividly. Point out that both the priest and the Levite were bound in justice

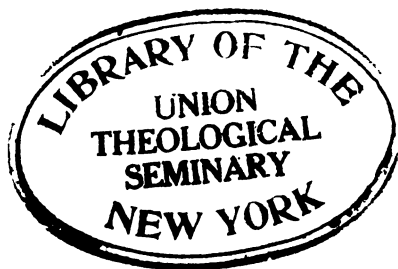
and charity to help the poor man, who was a Jew, but that help from a Samaritan was totally unexpected because the two races were not friendly.

Application.—Help the class to draw the moral—i.e., that everyone has a claim on our help. Tell them that our Lord has given us a further explanation of this rule—let them find and read St. Matt. vii. 12.

Memory Work.—St. Luke x. 27 (beginning at “thou shalt”), and St. Matt. vii. 12, learnt together as a whole, being a complete summary of the decalogue.

Expression Work.—Write the parable of the Good Samaritan.

Print St. Matt. vii. 12.





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